Physical Bife--- The Primary Department in the School of Muman Progress.

VOL. 1.

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NO. 25.

INGTON.

Mr. A. E. Newton, who recently had the pleasure of witnessing numerous demonstrations of spirit presence and power, at Washington, D. C., thus writes to the Banner of Light the following ac-

Let me premise that I found the Spiritualists of Washington are not maintaining public lectures for the advocacy of our philosophy at present; but from what I witnessed and learned from various sources, I judge the knowledge of spirit communion and the realization of some of its uses are nevertheless constantly and steadily extending among the people, through the more quiet instrumentalities of the seance-room and of private interviews with gifted

You have already mentioned, in your issue for March 8th, the remarkable demonstrations which we unitedly witnessed at the seance-room of Mrs. Lowe, on the evening of Feb. 20th. It was my privilege to be present at the same rooms on a pre-vious evening, when the manifestations of spirit presence were equally if not more convincing. Of some of these I will endeavor to give a brief ac-

The phenomena consisted chiefly of talking, singing, writing, and playing on various musical instruments, apparently, by direct spirit action, in total darkness. I have not usually been favorably impressed with the results of "dark circles," especially when promiscuously attended and where no positive safeguards against fraud existed, and I while residing in Washington had the honor to be have rarely participated in them of late years. But a member of the Board of Trustees having charge this occasion was exceptional. Not only was the of the property she left. Mrs. W—, the lady at company select, but the demonstrations were of a character, for the most part, which rendered the supposition of fraud on the part of any member of the circle preposterous. Yet it is impossible by of Trustees. These facts afford a sufficient reason words to convey to persons not present any adequate idea of the convincing nature of these occur-rences as witnessed. The voices, in singing and talking, seemed at times to emanate from the level of the floor, or very near it; at other times they appeared to be at the height of the knees, and again they would come, seemingly, from the atmosphere as high as our heads, or higher. There were chil-dren's voices and those of adults, male and female; some spoke plain English, others in the broken ac-cents of foreigners. Two or three different children's voices (there were no visible children in the room when the door was closed) asked permission to sing songs which they had learned; and on its being granted we were treated to the

MOST EXTRAORDINARY MUSIC

which ever greeted my ears. I have no words in which to describe the tiny, slender baby tones, so

The singing by adult voices was scarcely less extraordinary. At times, while the company present were rehearsing familiar pieces, strange voices would join in, beginning softly and apparently near the floor, and then rising in height of position and volume of tone, until they poured forth torrents of sound, the like of which I never heard from human throats. Both masculine and feminine voices at different times astonished us in this way. One spirit, who claimed to be a Southerner and to retain his Southern sympathies, asked permission to sing "Dixie," and on its being granted he executed that favorite air of the South with a vim and vehemence that I never heard equalled.

At times several voices would be heard conversing with different persons in the circle simultaneously -the medium meanwhile almost incessantly coughing in ber seat, in consequence of an irritation felt in the throat, supposed to be produced by the draft made upon her vocal organs by spirits to enable them to speak.

A STARTLING VOICE OUT OF THE DARKNESS. At one point, while considerable noise was being produced by the efforts of different spirits to converse with their friends around the circle, also by musical instruments which were apparently being handled by others—for the room seemed full of the invisibles—I was startled by hearing, seemingly emanating from the darkness just in front of my face, a loud whisper, expanding into a singular voice, and uttering these words: "Myrtilla—Myrtilla—Myrtilla Miner! Mrs. W—, do you not

know me?" This name was familiar to me, but it was evidently addressed to the lady who sat next me (at whose invitation and in whose company I had attended the seance, but whose name I have not permission to use). As the lady's hearing was somewhat defective, she did not at once catch the words, and I repeated them more loudly in her ear. A most joyful and unexpected recognition followed, and then succeeded a conversation with this strange voice of the intensest interest to both the lady and myself, and which seemed to prove beyond question the presence of one who long since had laid aside the garment of mortality and had gone to

dwell with the angels. A few words of explanation will give the reader some idea of the immense significance of this unexpected interview in the dark, to both my friend

Many years ago, when the dark pall of slavery rested over the southern section of our country, shutting out the blessings of freedom and of culture from millions of the population, there lived in Western New York a young lady of more than common culture and energy of character, whose name was MYRTILLA MINER. She had been to Mississippi, under engagement as a teacher in a young ladies' seminary, but had there witnessed such wrongs inflicted upon a portion of her countrywomen, for the crime of color, that her soul was ed, and her body prostrated by a nervous disorder, from which she with difficulty recovered. While thus prostrated (if I am rightly informed), her mind became spiritually illuminated, and she came conscious of the presence and communion of the angels, and she solemnly resolved to devote the remainder of her life, if spared, to the education and elevation of the down-trodden race. Recovering her health, she determined that the National Capital was the place for her work, and she set herself, with unparalleled energy, to gathering means for its accomplishment. Against all discouragements, she succeeded in raising a few thousand dollars, went to Washington, purchased a square of ground with a small wooden building on it, in the north-western suburbs, and opened her school. This was several years before the war of emancipation. Of course she met with violent opposition -was threatened, mobbed, her house set on fire, and every possible means used to deter her from her work. But, with a single assistant of her own sex, she heroically persisted, scorned all threats, armed herself for defense against mobs, put out the incendiary fires, and went on with her school. A gentleman who visited the school in those troub-lous times described it to me as something altogether extraordinary in its discipline and its/re-

But at length Miss Miner's health broke down, and she became a victim to consumption. Leaving her school, she traveled for a time in the far Wes in hope of recovering the lost boon; but that was denied her, and she returned to Washington in 1864, only to survive for a few days. It so happened that the lady who sat by my side at the seance

DARK SEANCE SCENES IN WASH- was one who attended upon her in her last hours. From her I learned the interesting incident, that as the end approached, Miss M. requested all her friends to leave the room. "I wish to be alone with the angels," she said; "in half an hour I shall require your services." The attendants withdrew, as desired, and Miss M. was heard for a time conversing with her celestial visitors. In half an hour her friends reentered her apartment, to find that she

had gone with the angels!

This was the glorified spirit whose name so unexpectedly greeted our ears in the darkness. I should add that Miss Miner left her property in the hands of trustees, to carry out her intentions. Of late this property has greatly increased in valuethe square being now surrounded by palatial structures, of which the magnificent residence of the British Minister is one, and recently the trustees sold it for \$40,000. With the proceeds they have erected an elegant large school building, costing \$30,000, which is appropriately named the "MINER SCHOOL." In this, as I found on a visit to the building, are now conducted eight free colored schools of the lower and grammar grades, and a free Normal School, in which a fine class of young colored men and women are now being trained for the profession of teaching, according to the most approved modern methods, and by teachers from old Massachusetts! Such, at length, is the noble outcome of this young lady's heroic and persistent efforts, inspired thereto, as no doubt she was, by the higher powers, whose presence she recognized, and in whose

strength she labored. I had never met Miss Miner in the body, but had of Trustees. These facts afford a sufficient reason for her being attracted to us on that occasion, and it was probably for the very purpose of speaking of that matter of mutual interest that she presented herself—though nothing could have been more unexpected to us both, since she had not been referred or thought of in connection with this seance. Suffice it to say that she expressed great gratifica-

tion at what had been accomplished in the promotion of her wishes. As the interview was about to close I said, "I am very happy to meet you, Miss Miner, for the first time." "No, not for the first time," was the prompt response, intimating, doubtless, that she had been been accustomed to be present (unseen) at the meetings of her trustees, which, by the way, were held, while I was a member, in the same

house where she had breathed her last. It will be difficult, Mr. Editor, so long as I remain of sane mind, for me to conceive that this inwhich to describe the tiny, slender baby-tones, so weird and altogether unearthly, which seemed to spring up from near the floor, rendering the words of "I want to be an Angel," and other childish songs, in the most simple and infantile way! My imagination is utterly at fault in endeavoring to conceive of the medium, or any adult person such as composed the circle present, performing such a feat as this as a piece of deception.

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MIND AND MATTER.

No. 2.

Matter undoubtedly exists in an infinite variety f forms and combinations unknown to man. Much that we would naturally mistake for spirit may be only refined matter, which may ride upon the atmosphere and fill all space, in a manner to astonish the investigators of coming ages.

Mind is superior to and therefore cannot be

product of matter, although it is through it that pental manifestations are made. It is through the functions of matter that mind-waves are often thrown out like projectiles and thus enable us at times to telegraph thoughts to the mind of some friend miles away; and, from March 31, 1848 when the tiny raps were first produced in the pres ence of Miss Kate Fox, to the present moment, we have been continually accumulating indubitable evidence that there is unseen intelligence all around us, whose influence science may ignore, but cannot confute. It therefore behoves us to be sure that our promptings are wise and promise good

results, before attempting to put them into practice When Mrs. Hattie G. Richards, now of Spring street, Boston, was giving test seances in this place, went through the business portions of the town on Saturday afternoon, selling tickets to whoeve wished to attend her Sunday evening seance. The proprietor of the first place visited is an earnes Spiritualist, but had, at that time, little faith in Mrs. Richards, which fact I knew, and for that rea son was desirous that he should attend her seance I walked up to him, ticket in hand and opened my mouth to speak, but at that moment changed my mind, turned square upon my heel and walked ou of his store, leaving the gentleman gazing after me in perfect wonderment. I went down Main street, to the store of another Spiritualist, and repeated the same pantomimic performance. At the seance next evening, Mrs. Richard's control asked me why had thus "changed my mind at the last moment, as referred to above, "and what excuse I had for so

doing ? Who says I changed my mind? I replied, I cer tainly have not mentioned it to any one. To

which the control answered: "I say you did, because I went with you to su perintend the sale of tickets, and I meant to pre vent the sale of any to disaffected Spiritualists, and call your attention to it here to convince you that we have the power to aid and assist our friends in the mortal form, in every honest effort to promul gate spiritual truths, and that, too, when they least

A short time ago, a friend living in Waitsfield t., sent me a written request to write a poem upon the subject of "Spiritual Breezes," and in it say something about the "pearl of price." I reolied that I was at a loss how to treat such a subect, felt incompetent to do justice to it, and therefore begged to be excused; and yet a few days later, my excuse was followed by the poem ere presented to the reader, as further evidence that no man knoweth what he can, or cannot do, until after he shall have made a trial and thus they could not come from their assumed source, for become enabled to chronicle either success or failure.

"SPIRITUAL BREEZES."

Now weary with long hours of toil, Still burning out the midnight oil, While conning many mystic pages, The occult lore of by-gone ages, In seeking for the "Pearl of Price" Where'er a germ of wisdom lies: In ancient writ in modern lore, In nature's wondrous varied store

In chronicle of noble deeds, In truths which outlast musty creeds, Truths which grow brighter day by day As knowledge clears chaos away; My soul is moved with strong desire To measure heights sublimely higher Than e'er by mortal man was scanned. Between two worlds I seem to stand.

And enter a superior state. Man's highest good to contemplate. (Hush?) Spirit Breezes wasted o'er The mystic stream trom shore to shore, Bring incense, melody and song; (Be still, O beating heart!) a throng. Of shining Angels gather round, With kindly mein, yet thoughts profound.

A holy calm steals o'er my sense, And joy, to fully recompense For all the pains my flesh can know, Or sorrowing spirit undergo. Hark! O my soul! what words of cheer In hymns of melody I hear! Celestial fingers sweep the string,

Hail! brother, hail! O child of earth, Remember everything of worth Is of small particles composed, In its own atmosphere enclosed, And was not formed in one short day, But evolution marks its way, The past is past, for future good Improve the present as you should.

While the angelic voices sing.

"The giant oak, the cedar tall. Came up from germs both tender, small; Each little speck, from dell to hill, Declareth the Almighty's will. Progressing through refining fire. Proclaims the mandate "come up higher!" Proves that no ordeal is in vain, Although conceived and born in pain.

"The years between the pains of birth, And joys of manhood, wisdom, worth, Are years of sorrow, pain and strife, Yet there's reward in spirit-life. The angelic host who greet you now Once toiled on earth and held the plow Or labored for the rights of men, As best they could with voice and pen-

"All that you seek or wish to know. Will the All-Father's hand bestow, But not at once-not at one bound. Ascend the ladder's topmost round, But work with a believing mind In ways to benefit mankind; E'en we are winning pearls to-day By coming when we hear you pray.

"Would you go forth and win another? Then lift thou up some fallen brother. Go lead him to the way of right And point him to God's cheering light. True deeds, though small, build up the man, No one great act life's bridge can span, He who is faithful all along, For great emergencies is strong

"But he who waiteth day by day For great events to clear the way, Will falter when sharp trials come In utter helplessness be dumb. If for the "Pearl of Price" you crave, Adorn the jewel that you have Add to its brightness week by week, By paying out the good you seek. "The Father hears you when you pray, And angels cleave the shining way, And light and wisdom, strength impart, And thus sustain your fainting heart, There is a heaven beyond the sky, Where you shall live and never die

Where noblest powers the mind engage And progress sure from age to age "Know immortality is thine And gladly bow to duty's shrine; The good for which you've long aspired Cannot be bought, must be acquired. And by exertion, not by prayer: Weigh well the truths which we declare. And honor, wisdom, glory, power, Will fruit and blossom in their hour

Thus spake the angels, and resigned Am I to obey the Infinite mind, Believing that if I prove true In all things, I no more can do. And having done the best I can, Must wait till law perfects God's p'an And opens up the blessed way For which I struggle, work and pray. When hope's fruition shall be found,

And usefulness and love abound, Beatifying glory will, The measure of my senses fill. And knowledge without limit be, Except my own capacity, O, God, sustain me until then, In virtue, honor, truths, amen

CHARLES THOMPSON. St. Albans, Vl.

"Diabolical Spiritualism."

Whether writing from the "superior condition or its antipodes, (though the latter is more likely), he does not inform the reader; but such is the de scriptive term, the exact expression which Andrew Jackson Davis uses in the Religio-Philosophical Journal, of May 10th, toward those who, in spiritual matters, differ from him, and are outspoken enough to speak or publish their honest convic-

In this long article, written in the spirit which dictated his very mortal work, "The Diakka," which is chiefly remarkable for an entire absence of all evidences of inspiration, he confesses that his much vaunted powers of clairvoyance have often been at fault. He has had to correct many of his ormer statements. He has also discovered that in his states of trance his spirit or spiritual individuality did not leave his body-it was but the extension of spiritual sensibility. Hence, I suppose, his belief, if not assertion, that the spirit of no entranced medium ever leaves the body and returns to it again. He has found, on review, that he has never seen what mediums and others have claimed. This is in connection with what a spirit, claiming to be Theodore Parker, years ago said concerning Mr. Davis. The aforesaid spirit plainly told all who felt to take issue with his melium, if they would direct their animadversion to him, and not to the medium, who was unconscious of what was said, he would duly notice them. He, the spirit, was determined to defend the medium from all such outside attacks, anticipating from the start that these would come sooner or later. Quoting the spirit's words, Mr. Davis says Mr. Parker's heart, before his death, was as tender a woman's, and these utterances were unlike him in spirit and language. In thus appealing to great names in spirit life, Mr. Davis thinks this is a most lamentable instance of diabolism. On further review, Mr. Davis will find himself greatly mistaken, in saying that the language used on the occasion referred to, by what was claimed to be Mr. P. was unlike him; for I myself once heard Mr. Parker lecture on slavery, and he spoke the most burning words of denunciation that I ever heard from mortal lips. Indeed, when he felt that circum stances warranted it he was gifted in condemnattion and became fully inspired on the combative plane. If this is all Mr. Davis has to offer as evidence that the spirit who spoke to him so emphatically was not that of Mr. Parker, he is weak indeed, and needs commisseration more than anything else. And you, Mr. Roberts, are also guilty, in his opinion, of giving exhibitions of "Diabolical Spirtualism," whenever you in fitting terms, apply the words "traitor," "Jesuit," "enemy to Spiritualism," to those who, by their private and public course towards Spiritualism, have given evidence that these terms, as you honestly and intelligently be-lieve, are not misapplied. What preposterous non-

> Your friend. FLANDERS.

SPIRIT OF REV. WILLIAM MILLER ON SECOND ADVENTISM.

Communication from the spirit of the Rev. Wm. Miller (Second Adventist), given through the mediumship of James A. Bliss, June 19, M. S., 31. "Well, I am pleased to meet you. Allow me first to give you my name. I am William Miller, the Millerite preacher; and I hope you will observe the words I shall utter to-day. I was present the other day when the confession of Joseph Smith (the Mormon) was given to you; and I listened to it very attentively, for I thought at that time that his open confession would be good for his soul. After he left the medium, I thought I would look into my own soul and into my past actions in the form, and candidly and honestly think over my work, or rather the work I performed while I was an inhabitant of this sphere. I did so very carefully, for I thought I had need so to do, for the benefit of those I had left behind me. I came to the following conclusion that, in one way, I was the most mistaken man that ever lived; in another way, that I was influenced by the spirit world to preach a great deal of truth. Will you believe me, sir, when I tell you that I came to the conclusion that every act of my life, as an Adventist, was an honest one. Do not think that I say this egotistically. It was the careful summing up of every act of my life, and I believe I was honest in every particular. I believe, sir, to-day, that the spirit-world influenced me to preach the usbering in of the New Dispensation; or the breaking up of the errors of the old dead past. I was controlled, by the spirit world, to take the material side of the universe to prove the truths that now fall from the lips of your mediums. I sounded the glad tidings of a risen Savior, at that time, to me a material one; but, in truth, a spiritual one, who would make all things over anew—who would purge out all error and bring the truth gloriously before the world. I sounded the trump that the dead should rise from their graves of the past, and be alive forevermore—that the principle of love, or Christ, should come and rule over all his people. Oh! how different the views of the spiritual side of my teaching. Brother—oh! my tr t er—God, in his mercy and loving kindness, has given unto you his holy spirit—the spirit of truth to test all things and to open your eyes to the inner soul teachings of those words that fell so ignorantly, to me, from my lips while I was in the earth form. My brother, you have, thus far, followed but one side of the truth. I pray you to extend your investigation and accept many things that you have been accustomed to look upon, in the past, as unworthy your attention at this time." [Here the speaking became too rapid to take it down, and on asking the spirit to speak slower, he said he could not do so then, as his power of control was waning and he had much to say. We therefore laid down our pencil and listened attentively to what he said. He must have continued to speak for ten minutes longer, in a most energetic religious teachings of the letter of the Christian scriptures, there was a spiritual meaning which when properly understood and explained, would render that compilation of the early teachings of advanced minds of the grandest benefit to humanity. Mr. Miller, if it was he, and we believe it was

was not aware that our investigations of Spiritualism had led us already to the point to which he seemed anxious to lead our inquiries. He took his leave, promising to come again and communicate further upon the subject. We heard no more of Mr. Miller until the evening of May 3d, M. S., 32, more than ten months afterwards, when he again controlled Mr. Bliss and communicated with us. Some weeks prior to his second visit, we had received from Shaker Friends. copies of several of their most valued publications These books had been sent to us without solicitation and we were uninformed as to the object of their being sent. These books were lying on our desk awaiting examination. We were alone and engaged in writing, late in the night, when the me dium was brought into the room, in an entranced state, and the following communication was given

by the same apparently powerful control.]

"That which God hath cleansed, let no man call unclean. I have communicated with you before. I seek to communicate with you again this evening. I am William Miller; I have sought this opportunity because I found you alone, and because thought at this time I could return to you to pour oil on your troubled condition. You will remem-ber, perhaps, the last time I had a conversation with you, I urged upon you the importance of looking into the deep mysteries of the past. I do not (We replied. know whether you have done so." "I have tried to do so.") "I am glad to hear it and through my influence you have been brough face to face with some very important questions. In my earth-life I sought to communicate to the world very many important facts in the world's history. I labored in season and out of season. I suffered deeply from reproach because I spoke as I was impressed, as I now know, by spirits from the higher spheres. I sought to convince the world of the approach of the New Dispensation. I have ascer tained, since my entrance into spirit life, that my whole work was the result of influence exerted upon me as an inspired medium. It is hardly necessary that I should go over it, as it was in the earth life performed. You are familiar with that work and yet I think that you hardly understand it. I sought, when I came to you before, to turn your attention to the old record. As I cannot keep the run of time as you can, I cannot tell how long ago that was," (more than ten months) "but that matt. rs not. I must say, here, that I am sent to you tonight, and I also say that I come willingly, to inform you of the nature of a part of your work Now, brother, while I speak to you, I beg of you to spiritualize what I have to say and not to fall in the same error that I fell in when I accepted the literal word." (Here the controlling spirit walked to a table and took up a book which had been sent to us by some Shaker Friend, entitled, "Christ's First and Second Appearing," etc.) "Please note the work I have taken in my hand. Old things have passed away and all things have become new The Prince of Peace has made his home amongst his people. My brother, there was a time when I would have taken a different work in my hand. That work was the record of the past—that history was the guide-board towards the New Dispensation. (Here he pointed to a symbolical representation of the New Era which was hanging on the wall.) hold in my hand an inspired book. I hold in m hand the 'voice of one crying in the wilderness.' hold in my hand him that was the forerunner of the new dispensation. I hold in my hand him that was beheaded—him that foretells of the coming of the new. I hold in my hand the last fragment of the

Old Dispensation—the last of all Spiritual Judaism. "My brother, despise not that which God has purified. Despise it not for truth's sake. My brother, I speak to you a mystery, do I not? (We answered not wholly so.) Then, my brother, I ask that my words to-night may be recorded; so that not only you, but that the whole world may understand them also. Grand, noble minds that once occupied bodies like your own, passed out of them into a different condition in spirit-life. Throughout all ages this work of change has been going These spirit friends have left the body but not the works of the soul. No. They have steadily adworks of the soul. To. They have steamly and there a truth until they have grown to manhood in intellect; and they have grown to time, sought to reach down into the dark conditions of earth-life the hand of fellowship.

for their brethren here. In order to do this they

were obliged to seek out what you call mediumswhat I call sensitives, through whom they might be able to express their thoughts to those who remained in the earthly form. One after another of the crude thoughts that they had received in their physical development left them until, to-day, they are able to give forth thoughts of a most sublime character, at times, through these poor and despised sensitives. Of course, we were obliged to develop out of our earthly conditions, and that was not the work of a moment, but of gradual development. We have been obliged, from time to time, as we have gathered among mortals to place ourselves on the same level of reasoning as their own, and utter words of truth a little in advance of their position. This has been the work of what are usually termed the ministers or teachers of the peop

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"Now, my brother, with that introduction, allow me to say this: that we have selected, from time to time, those that have stepped out beyond their fellow-kind with new and advanced truths to develop, not only mortals, but their fellow immortals, who are but a trifle in advance of them. Thus we find in the history of this planet, Martin Luther, John Wesley, George Fox, Swedenborg, Andrew Jackson, Davis, and many others that I could mention, that in advance of the old-established customs of the past, leading many to a higher condition in the earth life in the search after truth.

"Now, brother, to the time when I began my ministry upon the Second Coming of Christ. A Materialist—accepting the literal word—held in this condition by wise and beneficent spirits, that I might, through my mediumistic powers speak aloud and usher in the day of the ages. I spoke under spirit influence with no uncertain sound. Turn your attention for a moment to another class of persons whom I will designate also as the John the Baptist of the New Dispensation—the Shaker Friends, led by Mother Ann. These are the two witnesses—the male and the female—the positive and the negative through whom the New Dispensation must come to light. Do not understand me to speak, to night, in the literal sense. I asked you when I first came to seek the inner or Spiritual meaning of my words. Here, my brother, is the John the Baptist that the Shaker Friends and the Millerite Brotherhood have ushered in, which has given birth to the New Dispensation that is represented there" (pointing to the book referred to, which he still held in his hand,) "I would that I could explain this more fully to you I believe when you study my communications deeply, with the aid of your spirit friends, that you will understand that you, personally, have been selected to nurse the young child. To watch over it. Blessed art thou among mortals.

"My brother, the more you read this communication, the more you will expand, and what I have left unfinished your spirit friends will increase, but can never finish. I have likened this New Dispensation, you will perceive, to the natural birth of mortals. All through the ages past conception hath taken place in development, and in the fulness of time what was conceived was born into the world among them.

ived with his father and mother, was educated a arpenter, began to preach about the thirty-second year of his age, and when he preached the Word, it was with mighty effect upon his fellow-mortals Thus the new Christ has come to you in power and glory, in the clouds of heaven, and with many witlesses tarried with you. Guardian of the new light hy work is to draw together the parents of the new That is thy work. Then despise not that which God has purified. The brothers and sisters of the mother reach out their hands to you. They eg for the wisdom of the young child from thee We here asked, 'How am I to give them that wisdom when I have it not myself?") "Time will tell you. Think you that works of this character have peen sent you for nought? Time will tell you oth erwise. The young Child tarries with you. Its claims are recognized by his guardian—his mediim. Herod seeks the young childs's life, but God will deliver it out of Herod's hands, and Herod nimself will be eaten by the worms that he has

ursed within his bosom; because, when called of God he denies his master, accepting the honor for nimself. "The time of union is at hand and not far off. and while it may seem to you and to others, that you have been frightened in the dark, you have made telling blows that have advanced the cause of the young child. I have spoken at considerable length this evening. Look deeply for the meaning of my inspired words to night. That which God

ath cleansed call not thou unclean." (When that communication was received Mr Bliss had not heard of the Pocasset horror. As tated in the short communication from Mr. Miller, published last week, it was to discredit this comnunication that spirits who had heard of his declared purpose to make it. obsessed and possessed the sensitive Mr. Freeman, and caused him to slay his child, to make it appear as the natural outcome of the Second Advent teaching. Our readers now have the facts as we have been requested to publish them, and each one can judge for him or herself ust what their import may be.]

Abraham Lincoln and Spiritualism.

Sr. Louis, Mo., April 27, M. S. 32. I have read an article in your paper of the 5th inst., headed "Abraham Lincoln," by Col. S. P.

Permit me to say, I know of most all he states. and ten times more than any other man I know of now living. I boarded in the house with J. B. Conkling, at the time referred to, in Washington. It was the same house wherein Gen. John C. Free nont was married.

I know of all the visits J. B. C. made to A. Lincoln. I was in the White House the first night referred to by Mr. Kase, and know of much than he has told you. I also know the Laurie family, Mrs. Miller, Judge Wattels, &c. Ask Col. Kase if he remembers being introduced

o Col. Goodwin, by J. B. Conkling, at the board-

ng-house he refers to? The Sunday morning referred to I had hard work o induce Conkling to keep his appointment with the President. I heard the result afterwards from both Conkling and a friend I had in the White House. I know Mr. Lincoln well and also his family, and can tell much more of this whole mat-

ter than Mr. Kase has yet narrated. I may take up to may to do so some day.
I might write a large book on my experience in Washington during the war. I hold many of Mr. Lincoln's letters, written to me at that time. I do not remember seeing Nettle Maynard at that time. But long before Mr. Lincoln signed the Emancipaion act, I was advised he would do so, though it was contrary to the expectation of all his political friends, and for a long, time against his own judg-

L.). In them you would partly see why he took If Mrs. Maynard proposes to write a book, I would like to hear from her. I have a large accumulation of matter and correspondence of deep in

I have copies of twenty-one letters I wrote him

do great good at this time.

R. D. GOODWIN, M. D. If any of the letters alluded to by the above correspondent refers to the subject of Spiritualism, a copy of one, of all of them, for publication, at the properly appreciated and patronized wherever present time, would be in order. The columns of the may go, and receive some small recompense for MIND AND MATTER are open to such epistles, from the persecution and trials she has had to endure in the above source or any other, that will furnish any additional light on the subject in question.

Historical.

The Greek Catholic Church. The Greek Church, in regard to its organization,

as old as the Roman, or Latin Church. For the first eight centuries the two churches assimilated in the doctrine of faith and the supremacy of the Roman pontiff. The Greek was known as the Eastern and the Latin as the Western Church. In the sixth century a controversy sprang up in regard to the procession of the Holy Ghost. This controversey continued until about the middle of the ninth century. Jealousy and ambition were lended with it.

Ignatius, being Patriarch of Constantinople, was deposed by the ambitious Photius, and after this usurper assumed power, he was solemnly and piously excommunicated by Pope Nicholas, and his ordination was declared null and void.

The Greek emperor got his back up and resented this conduct of the Pope. Photius convened an Œcumenical Council in which he excommunicated the Pope. In this Photius was supported by about one thousand laymen and bishops. The breach among these very beloved Christian brethren was wide, and the chasm has never been bridged over. It was, however, temporarily bridged, to the satisfaction of Pope Adrian, but succeeding storms of discord demolished the structure.

The Greeks made several complaints against the Latins, and would not subscribe to a form issued by the Pope, making their church dependent upon that of Rome. Besides this, the pride and haughtlness of the Roman court gave the Greeks great dis-

About the middle of the eleventh century Michael Cerularius, patriarch of Constantinople, opposed the Latins because they used unleavened bread in the Eucharist; fasting on Saturday and observing the Sabbath. The Latins were openly charged with living in communion with the Jews. In reply to this Pope Leo IX declaimed warmly

against what he thought was the false doctrines of the Greeks, and then boldly excommunicated the patriarch in the Church of Santa Sophia. This act was the last shock to any attempted reconciliation, for from that time to the present, the hatred between the Latins and the Greeks has been insuperable. The Greek Catholic Church is divided into three

1st. Those who agree on all points of worship and doctrine with the Patriarch of Constantinople, and entirely reject the supremacy of the Roman

2d. Those who adopt the doctrines and ceremon ies of the Greek Church, and are independent of the Patriarch of Constantinople. 3d. Those who are still subject to the See of Rome, though not conforming in all points to the worship of that church.

The above very brief sketch refers to the Greek Catholic Church proper, which is founded upon thirty-one tenets, more liberal and far less superthem in direct opposition to the ethics of Jesus of Nazareth. The principal tenets are: - They repudiate ex-

reme unction—they deny any such place as purgatory—they do not baptize children under three years of age—they deny that the Church of Rome s the true Catholic Mother Church—they deny that the Holy Ghost proceeds from the Father and Son. They do not believe the usual form of words used in the Roman Church is sufficient to change bread and wine into the flesh, or body and blood of Jesus Christ; they insist that the sacrament ought to be administered to infants because it is a Divine institution, and the Latins are looked upon as heretics for not doing so. They maintain that matrimony is a union that may be legally dissolved; they oppose the celebration of the solemnities in stituted by the Roman Church and the primitive fathers in honor of the Virgin Mary and the Apostles, and they despise the observance of a number of saint days which are of an ancient institution; they reject graven images and statues; they deny that the sub-deaconry is a holy order; they deny that auricular confession is a Divine precept; they insist that it is lawful to deceive an enemy, and that it is no sin to injure and oppose him; there is no necessity to make restitution of stolen goods or goods fraudulently obtained. These are the peculiarities of the main tenets of the Greek Catholic

Passing Clouds Admit the Genuine Sunlight.

If the book of Superintendent Kiddle of common schools, for the city of New York, just issued, has produced such a flurry among the different sectarians, what will the world come to when a few more books are issued by spirit direction? A few of the leading official sectarians had supposed Spirtualism had quite died out. It is true there is not as much public demonstration made now as in former years about the growth and progress of Spirtualism. Nevertheless, its course is onward. There never was more interest, in a private way, manifested in this city than at the present time, in the cause of all causes, Spiritualism. It is daily adding new converts to its ranks, while there is a decided inquiry in relation to its workings. There are several public and private mediums in the city, through whom the cause is steadily advancing. A few weeks ago a traveling mountebank, by the name of Warren, issued flaming handbills to perform wonderful things, in the name of Mansfield. Knowing that Dr. J.V. Mansfield, the renowned medium, had a wide celebrity among people who were not Spiritualists, thereby hoping to dupe the unsuspecting victims. On last evening, another pretended medium ad-

vertised to perform spiritual wonders, assuming the name of Cora Richmond—another true and gifted medium. Spiritualists here have generally learned to keep away from all such clap-trap gatherings; and if our good Christian neighbors patronize such entertainments and get duped out of their money, Some of our very best mediums for spirit mate-

rializations, have been in the past grossly slandered and misrepresented, even by some Spiritualists, who ought to have known better, and in the list I include the Blisses, Holmeses, Mr. Mott, of Memphis, Mo.; Mrs. Miller, of Memphis, Tenn., and Mrs. Anna Stewart, of Terre Haute, Ind. Time has vindicated all of these mediums from the foul suspicions heretofore aroused against them. A few years ago, Victoria C. Woodhull publically

declared there was no such thing as full form spirit materialization, and had the arrogance to assert that when that time did arrive—when spirits in full form did appear—she would let the world know that fact, as the secret was locked up in her bosom. She undertook to squelch Mrs. Stewart by publishing her a fraud. To-day Mrs. Stewart stands at the top of the ladder, in her phase of mediumship, dispensing the blessings of spirit intercourse to thousands of anxious people, while her defamer's name

is seldom mentioned any more. A short time ago, the Blisses narrowly escaped the prison, through a well-laid scheme of the enemulation of matter and correspondence of deep in mies of Spiritualism. For the last two months terest on the subject, and which, if published, would do great good at this time.

Mrs. Bliss has been holding seances in this city, attended by all classes of people, and giving very general satisfaction. As a lady and medium she stands high in the estimation of all who have come

JOHN EDWARDS.

PHILADELPHIA, SATURDAY, MAY 17, M. S., S

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Andrew Jackson Davis on Diabolical Spiritualism.

In the Religio Philosophical Journal of the 10th inst., is an elaborate essay from the pen of A. J Davis, entitled "Diabolical Spiritualism-A sixth dimension of the Modern Movement." Mr. Davis has for some time past, been trying to accomplish something, which he wanted the public to understand; but just what it is he has not yet fully suc ceeded in making known. It is in the hope that we can lend him a helping hand to gain the position he is laboring to reach, that we are induced to define clearly, to his mind, the position into which he has already floundered.

By way of introduction to his "Sixth dimension of the modern movement," he says:

"In the declaration of the principles of natural selection in Spiritualism, (See Religio Philosophical Journal, issue of March 15th, present year) five distinct and precise forms were nominated and described in general terms. Since the publication of that classical paper in your columns, some intimation has been developed in yet another phase of the movement, namely, in the sixth form, which, on most deliberate reflection, and in the light of justice, should be baptised under the name of 'Diabolical Spiritualism.'"

Following this fulsome and pitiful laudation o his former vapid attempt to divide the friends o Modern Spiritualism into rival and warring factions Mr. Davis, indulges in a long train of grandiloquent but pointless utterances, manifestly intended to impress and befog the minds of his readers with their apparently transcendent import. At all this learned posturing we smile, and pass on to find the milk in that "Diabolical Spiritualistic" cocoa-nut which he imagines he has found.

"Diabolical Spiritualism," says Mr. Davis, "is one of the darkest imps which tramps unrestrainedly, from place to place, in this most important of all modern movements. A few years ago when we were all younger, this sixth dimension appeared in his own chosen literary character, under the name of 'The Diakka and Their Earthly Victims.'"

We pause in our quotation to ask Mr. Davis, prompted him so soon to forget that a few moments before he had said that only since March 15th, last, "some intimation had been developed" in what he, as an imaginary high priest, "baptized under the name of Diabolical Spiritualism." It is not a little striking, what a penchant Mr. Davis has, for using hierarchical terms and figures, in treating of Spiritualism. This is unfortunate for Mr. Davis, and he would do well to avoid it as much as possible in future. If continued it will wear a suspicious appearance. The world needs no additional hierarchy at present, having become thoroughly surfeited with those with which it is

now cursed. Mr. Davis undoubtedly blurted out the truth, unintentionally, when he made the admission that his book, entitled "The Diakka and Their Earthly Victims," was the work of that "darkest imp and tramp," who is going "unrestrainedly from place to place" in the Spiritual movement. That admission is so manifestly the opposite of what Mr. Davis intended, as to make it evident that he was the "earthly victim" of that wicked "imp" and "tramp." We think Mr. Davis has an especial claim to be considered the chosen medium of that "imp of darkness," in view of the fact that he now admits that his first conscious experience in "Diabolical Spiritualism," was when he was instigated to write and publish that manifestly deceptive and untruthful literary production. It is well for Mr. Davis that he has lived long enough to realize and acknowledge the truth, as to the origin and character of that demonstration of "Diabolical Spiritualism." Of that Diakka production, Mr. Davis says: "But a profound lesson was imparted in the disguise of rollicking humor and senseless playfulness. But straight seriousness is now demanded." In reply to which we say "straight seriousness" was just as much demanded then, and we are therefore. charitable enough now to believe that it was the result of the influence of that "darkest imp," "Diabolical Spiritualism," over him. What we request of Mr. Davis, now, is that as he knows he was then its "earthly victim," that he will cease to do the work of the same fell spiritual powers, by writing as untruthfully of the true and tried friends of Spiritualism, as he has done in this attempt to divide and weaken them in their effort to advance and strengthen that cause. But let us see what Mr. Davis means by "straight seriousness." He

"To begin at the beginning, under the plea of charity, you behold in high places among us the practice of the theory that 'The end justifies the means.' Precisely the theory is, that the cause and prosperity of Spiritualism are advanced by evil spirits, and often by tricky and fraudulent mediums, as well as by the instrumentality of the good. Test conditions are therefore scouted as atroclites. And conditions are therefore scouled as atrocities. And those who advocate the total abolition of fraudulent mediums, or even the public curtailment of their participation in spiritual assemblies, are denounced as 'traitors,' 'Jesuits,' 'enemies of Spiritualism,' and as 'the disappointed.'"

If that is not "rollicking frivolity and senseless playfulness," fully equal to anything that appeared in "The Diakka and Their Earthly Victims," we are at a loss to judge what it is. If it is 'straight spriousness." it must be of a kind that is peculiar to that "darkest imp" which seems to have had so much to do with Mr. Davis, when he was "younger by a few years" than now. In the first place, to whom does Mr. Davis refer as being "in high places among us?" We know of not one who can in "straight seriousness" be regarded as holding a higher place in Modern Spiritualism than another; and in "straight seriousness" we defy Mr. Davis and his rollicking Diakka, to name the person or persons to whom that expression can properly apply, in connection with the spiritual movement.

In the second place, who are those "among us" who practice the theory that "the end justifies the means?" That theory is practiced by those who | Spiritualism, and the dreaded foe of bigotry and emulate.

are not "among us," to crush Spiritualism; and, especially by the Jesuits and other hie archial propagandists, of what is called the Christian Faith. Those enemies of truth have, to our certain knowledge, not hesitated to assume the guise of being the friends of Spiritualism, in order that they might do it the more deadly harm. Not to imitate the Jesuitical ways of this "Diabolical Spiritualism," we will state such particular instances of its operations, as occur to us for the moment. We will first mention the conduct of those who were concerned, some three or four years since, in the conspiracy, in the city of New York, to ruin Henry C. Gordon, as a medium and a man. A most vicious and wicked woman, a member in good standing of the Catholic Church, was hired, or otherwise induced, to seek to obtain Mr. Gordon's confidence and affection. So well did she play her deceitful part that she became a welcome guest at his seances and seemed to manifest the greatest interest and concern for his welfare. She carefully concealed from him her religious views, and all whom she chose to bring to his seances were welcomed and trusted guests. Under the pretense of friendship, her Catholic coadjutors were enabled to make the preparations which resulted in the pretended "exposure" of that remarkable medium. At an appointed time and at preconcerted signal, a most wicked and cruel assault was made upon the medium while helplessly entranced. The consequence was that he was made dreadfully sick, when he came out of the trance, and in attempting to retire from the room to get relief he fainted and fell, or was controlled and thrown, down a high flight of stairs. While still unconscious, under the pretense of giving him liquor to revive him, he was drugged with arsenic, and would have died from the effects of it but for the most prompt and vigorous medical treatment. Never was the woman Jesuit more tender and persistent in her attentions than after the consummation of this first part of her diabolical work. Deserted by his sunshine spiritual friends, at the first Jesuit shout of fraud against him, and fearing for his life if he remained longer within reach of those who he knew had sought to take it, he vielded to the importunities of his betrayer, whom he regarded as his only friend, and consented to marry her. It was soon arranged, and the marriage took place; neither the woman nor any one connected with her church making any objection to her marrying a heretic, or proposing any stipulations as to the reliligious training of the children. Shortly after their marriage they determined to go to Chicago and there embark in the millinery and dress-making business. Mr. Gordon invested all his savings in that undertaking and settled down, as he supposed, to follow a business that would relieve him from the enmity and persecution of those who were seeking to suppress Spiritualism, by discrediting and crushing the mediums through whom it had come.

He was not, however, permitted to escape them in that way. Mrs. Gordon very soon began to give evidence of her true character. Disreputable women were employed by her, under the pretense of assisting in their business. As soon as Mr. G. discovered this he determined to put a stop to it, and gave madam to so understand. The plot in which she had been all along engaged was now fully brought to light. She called to her assistance a number of her Jesuit friends, and they availing themselves of the manifestation of his indignation at the attempt to use his home as a house of prostitution, adduced that as evidence of his insanity, and succeeded in having him incarcerated as a demented man, in an insane asylum. Hardly had the doors closed upon him when this unprincipled, all his property, to the value of several thousand

Having at length put everything out of the way so that Mr. Gordon could recover none of it, she was compelled, under the laws of Illinois, in order to relieve her bondsmen from liability on her account, to release the man that she had so wickedly wronged and deceived. He was discharged from the asylum an apparently crushed man. Supposing that she had completed the work of ruin that she set about doing, in the interest and at the instance of the Jesuit Propaganda, she confessed her monstrous guilt, but still carefully concealed the fact that her employers and associates were members of the Catholic Church. She refused to live any longer with him, to whom she was bound by the act of marriage, and went back to her church to receive its benedictions for the faithful and successful performance of the infamous work which that Church, through its instruments, had procured her to execute. Mr. Gordon heard nothing more of his betraver for many months, when, under the direction of his spirit guides he was brought to Philadelphia. There, while homeless and friendless, going up and down, he heard that she, who was by law his wife, was living with that convicted abortionist Dr. William Harbeson, and was aiding the latter in carrying on his murderous business. Hoping to recover some of his property, which he greatly needed, he sought an interview with her. This she evaded by violent means. Gordon was arrested, on her complaint, and indicted upon her own perjured testimony and that of such witnesses as she could procure to swear falsely against him, the charge being assault with intent to kill her. He must have been convicted, and would have had to suffer a long imprisonment, had it not been for the fact that two witnesses to the affair, who happened by the merest accident, apparently, to come into court, and who, on learning what was being tried, made known what they had seen, at the time of the occurrence. It was only at that trial that the fact became known, to Mr. Gordon and the public, that the woman he had married and who had led him such a dance, was a member of the Roman Catholic Church, she so stating while on the witness stand. Gordon was promptly and triumphantly acquitted, and immediately took steps to bring the guilty, wicked woman to justice. She, with Harbeson, fled to escape arrest, and she is now a fugitive from instice. Harbeson was arrested, subsequently, on the charge of producing an abortion on a young girl, was tried, convicted, sentenced to three years'

imprisonment, and is just at liberty. This is one sample of what Mr. Davis may regard as occurring in a high place "among us," where the theory was put in practice that "the end justi- Modern Spiritualism and the door closed upon fies the means." Another notable instance of the kind is that in which the Jesuitical organ, The he was standing "on the threshold of our house," Times, of Philadelphia, of which Frank McLaugh- which, he then imagined, was divided against itself lin is business manager; Cathcart Taylor, assistant | he took precious good care, however, not to step editor; prominent and wealthy Roman Catholics the owners; and Louis N. Megargee, special reporter, all bigoted Catholics, together with Wm. O. Harrison, Helen Snyder, Philip Diesinger, Anthony Higgins, Charles Fricka, Charles Buschner, Wm. S. Roberts and other Catholic bigots, attempted to falsely imprison, for a long time, Mr. and Mrs. James A. Bliss, by the most nefarious falsehoods

Another sample of the practice of the theory that "the end justifies the means," is to be found in the instigation of the poor weak wife of Dr. Pike, who is an ignorant, deluded Catholic bigot, to incite her husband, by the most cruel falsehoods, to murder Stevens S. Jones, the fearless advocate of

and deceptions.

superstition, in order to make way for their friend and coadjutor, who is now in charge of the Religio-Philosophical Journal. We will not go further in this direction now. We have said enough to show that those who practice the theory to which Mr. Davis refers, are not "among us." We shall make it our especial business in the future, as it has been in the past, to make it terribly hot for those who undertake, under any plea whatever, to smuggle that accursed theory into the field of Modern Spiritualism. Show us the man who pretends to be a Spiritualist who dares in any way to encourage, or countenance trickery or fraud in mediums, or the spirits who control them, and we will show you a Jesuit enemy of Spiritualism, whatever may be their professions of friendship for it. We have not had the misfortune of encountering such persons, who are not to-day openly warring upon Spiritualism and mediums in every way they can. We made it our business, without hesitation, and without regard to personal convenience and interest, to drive them where they belonged, outside the lines of the Spiritual movement. These are the "traitors," "Jesuits," 'enemies of Spiritualism" and the "disappointed," who, thinking to use Spiritualism for their personal ends, or, falling in this, to destroy it, have, from time to time, obtruded themselves "among us." No amount of whining at their failure to work their Jesuitical designs, will shield them from the consequences of their duplicity. We shall have much more to present in this connection, in the near future, which will show why the Roman Catholic Propaganda desire to crush or dominate the Spiritual Movement. Time and space do not admit of it now.

In respect to the subject of test conditions for Spiritual intercourse and manifestation we are most cordially in favor of them, and shall not countenance, in any way, a disregard of that most proper requisite as to the truths of Spiritualism. There is no prominent Spiritualist that we have any knowledge of, or any medium, who asks the public to credit spirit manifestations which do not occur under such conditions as to demonstrate, to any unprejudiced mind, that no other than spirit intelligence and power can produce them. Mediums have no control, whatever, over the manifestations that occur through them or in their presence; more than this, they have no knowledge of the conditions that are necessary for the production of spirit manifestations. They, therefore, have the good sense to make no pretense of such knowledge. Those who are foolish enough to attempt to dictate in such matters, are those who imagined that they occupy "high places among us," and who feel so exalted as to manifest disgust and contempt for the judgment of our spirit benefactors in such matters. It is true that Hon. Thomas R. Hazard claims to be opposed to all test conditions in such matters, but we know that no one is more dictatorial with mediums than is he; and no one lays greater strength upon the value of such manifestations as occur when there is no possibility of trickery or fraud on the part of the mediums through whom they occur. Mr. Hazard may of himself constitute the "sixth dimension" in the modern movement; even if that were true, it would be so insignificant a dimension as to be undeserving of notice; and would not justify Mr. Davis in his attempt to magnify so unimportant a matter. We favor the application of test conditions in all cases, which will not prevent the manifestations which can alone demonstrate the truth of Modern Spiritualism. We know the importance of this course as few others can do. One of the most important truths which Modern Spiritualism has established, is the fact that the souls or heaven or hell, but remain in the closest psychological relations with those who remain behind them. Another most important truth is the fact that the disembodied spirits of the departed undergo no immediate change of desire to give up their earthly failings and methods of enjoyment. Hence all those who were ignorant, enslaved by their animal tenlencies, and given up to vicious practices when here, live and act as spirits in accord with their earthly acquired habits. This brings them, naturally, back to the earth where they operate as an almost universal obsessing and possessing curse to their mundane fellow-beings. To cheat, to lie, create ill-feeling and distrust, to deceive, and to injure, is the delight of many of them, and they become expert interferers whenever they can find opportunity to work their mischievous and often ruinous ends. To defeat these adverse spirits and prevent them from successfully carrying on their evil practices is the work that all true friends of Spiritualism have to do. Those who ignore or shirk this duty are as foolish as they are incompetent to lead in the spiritual movement. To reform these ignorant and pernicious spirits, all inducement to continue their evil practices must be removed, and, hence, such test conditions as will prevent them from abusing helpless victims of their psychological control is a most important measure for success. If Mr. Davis knows of any Spiritualist or Spiritualists who are opposing this very important measure of precaution and safety, let him state who such person or persons are, that they may be reasoned with and their mistake pointed out to them. We have incurred Mr. Hazard's disapprobation, because we have protested against what we regarded as his unjust treatment of mediums, in encouraging them to disregard the precautions that our experience has satisfied us are necessary to their safety and welfare, and to the success of the spiritual movement. This is the position to which we invite Mr. Davis to advance, and which we ask him to help us to hold against the most thoroughly organized and formidable spirit combination that was ever resorted to, to suppress truth and uphold error. May it not be possible, after all, for Mr. Davis to be the only one who, "in high places among us," puts in practice the Jesuitical dogma, "the end justifies the means?" May it not be that the end is the exaltation of Mr. Davis, and the means the abasement of all who will not contribute to that end? Upon what other

hypothesis can we account for the studied efforts which he has been making, for the past year or more, to embarrass the "most important modern movement," by seeking to create factious antagonisms among its supporters? This course on his part has gone on long enough, and must cease, or he find himself entirely outside of the temple of him. He told us, more than six months ago, that any further at that time. Was that threatened movement, on his part, one of the means to reach the end which his rollicking and senseless Diakka friends induced him to pronounce "a profound esson?" There is entirely to much profundity and high place aims about Mr. Davis' efforts to throw discredit on the spiritual movement, to exert any but evil effects upon that cause. Why will he not come down from his flight of fancy, to the plane of common sense, and practically work for the common good, and cease to think only of himself in connection with the spiritual movement. At least let him cease to deal in wholesale insinuations and inuendoes to the prejudice of those whose disinterested fidelity to Spiritualism he would do well to

The Pocasset Delusion.

We last week laid before our readers the particulars of the heart sickening butchery of little Edith Freeman, by her father, while laboring under a delusion of the most appalling nature. At that time we had no opportunity of knowing what explanation the learned and theological world would attempt to give of that most unnatural and inhuman act. In the absence of any such light to guide us, we ventured to attribute that fatal delusion to the operation and influence of malevolent obsessing spirits. This cause of human delusion is and has always been of common prevalence. Why it has not been more generally recognized and guarded against is as unfortunate as it is surprising.

Among those known as Christians, the obsession of mortals by unclean and evil spirits, has been known and believed in for Lineteen hundred years, and yet, the teachers of Christianity have sought in every possible way, to ignore and avoid all public notice of that most important fact. Because of their refusal to grapple with that stupendous source of evil and misery to the human race, good, wise and beneficent spirits were compelled to descend from their exalted abodes; and, through the instrumentality of Modern Spiritualism, to seek to relieve their earthly kindred from the terrible consequences which their ignorance of what spirit obsession or possession implies, subjects them to It is to aid our spirit benefactors in that momentous work, that MIND AND MATTER was sent forth to the world. In the ages when the Christian scriptures were being written, spirit obsession or possession of mortals, was a matter of common recognition; and persons who were the subjects of it were denominated demoniacs.

A demoniac is defined by the Rev. Richard Watson, a very high and learned Christian authority,

"A human being possessed with and actuated by some spiritual malignant being of superior power. The word demon is used by pagan writers, often in a good sense, and is applied to their divinities but the demons of holy writ are malignant spirits. We are not informed about their origin or destiny," (what a confession of Spiritual ignorance!) "but we find them represented as unclean and evil spirits, and we must consider them in league with the devil, as the subjects of his dominions, and the instruments of his will. They are the immediate agents in all possessions; and to expel or restrain them, or to cure the diseases which they were supposed to occasion was one of the miraculous gifts of olden times." which they were supposed to occasion was one of the niraculous gifts of olden times."

Here we have the fullest theological acknowledgement that Spiritual malignant beings of superior power enter into and possess at times, the organisms of mortals, and under the designation of and more apparent that every person is more or unclean and evil spirits render the victims of their malignant power a curse to themselves and to society. In regard to the demoniac cases mentioned in the Christian Bible, and by its inspired writers, Mr. Watson says:

"They positively and directly inform us that a de mon enters into a man and comes out of him; and they represent the demons as speaking and reasoning and hoping and fearing, as having inclinations and aversions peculiar to themselves and distinct from those of the person who is the subject of the possession; they tell us of one unhappy sufferer who was vexed with many devils."

In the light of that ancient record of human experiences, and of the innumerable instances of spirit possession recorded in profane history since that time down to the present moment, what excuse is there for any well informed person to shu his or her eyes against realizing this pregnant fact? Especially what excuse is there for the Christian elergy, Christian legislators, Christian jurists, or Christian savans, to seek to conceal that fact, and give their followers over helplessly to the unclean and evil spiritual malignant beings who, when one of them was asked by Jesus, "What is thy name?" consider the flood of light which modern spiritual phenomena have cast upon it for more than thirtyone years past? There is none; and the time has fully come for those who take upon themselves the responsibility of teachers or leaders of their fellowmen, to seek to understand who and what and whence those spirit beings are who curse their vic tims with delusions of every kind, and use them to their own undoing and against the safety and welfare of society. Those spirit beings who speak, reason, hope, fear, and manifest their inclinations and aversions, through human organisms, as human beings, are, beyond all natural doubt, human beings and nothing else.

The spirit realms are filled with those whose earthly lives were devoted to keeping their felow-men in ignorance of that which is becoming every moment more and more apparent concerning the true relations of man, both in the physical and spirit life, to his Creator, to his fellow-man, and to he whole universe. Just such astounding occurrences as the Pocasset tragedy are needed to compel popular attention to that which the leaders and teachers of the people can no longer conceal, to wit: that bigoted and malignant spirits who sought to bring discredit upon a religious denomination to which they were opposed, entered into and controlled the actions of a sensitive and impressible mind, compelling it to the commission of an act that freezes the blood to think of. The communications from a spirit purporting to be that of Wm. Miller, the originator of the Millerite movement, which we publish to-day, taken in connection with the communication from the same spirit, published by us last week, will furnish strong evidence of the character of the malignant spirit beings who possessed the unfortunate Mr. Freeman when he slew his child. It is useless, ye enemies of Modern Spiritualism, to sneer at and spurn from you the unwelcome information which those communications impart. The truth, the whole truth, and nothing but the truth, must and will come forth to the light, and no amount of fuming and fussing will avail to prevent it.

We deeply regret to know that many of those who have been most prominent in teaching, and preaching about Spiritualism have seemed only too emulous of following the repressive precedents which the open enemies of Spiritualism have set them. To hear some of them speak, one might suppose that there is nothing but purity and love and peace and truthfulness to be found among the spirit hosts; to hear others we might justly suppose that it was the duty of all Spiritualists to conceal the fact that bad as well as good spirits do return and influence; and at times, do control mortals more for their mutual injury than for their mutual good. It would be very nice and comforting indeed for those who think and act only for themselves, if they could cut loose from all their fellow beings whom they mistakenly regard as unthat the happiness of one must depend upon the welfare and happiness of all, whether in this life or the next. This is the great lesson that Modern Spiritualism has been sent from above to teach; this is the only basis upon which it can stand or groundwork and animating power of rival denominational organizations. We stated, when we set out to publish MIND AND MATTER, that we were in

incur the unkind and censorious judgment of those whose good opinion would have been most gratifying to us. We are determined to find truth and stand alone in doing so. In Modern Spiritualism, as in all other movements of an educational nature, there is a vast amount to be learned; and it is well to begin at and master the rudiments of it, before undertaking to grasp its ultimates. One of those rudiments is to be found in the fact of human obsession by evil spirits. This is a very unpleasant and unwelcome fact; but, it is more than compensated by the other rudimental fact that pure, loving and beneficent spirits can and do inspire and influence human actions as well. Having mastered these rudimental facts, let us, one and all, strive, by all rational means, to profit by the teachings of the latter, and to redeem the former from the ruinous consequences of their malignant proceedings.

If spirit obsession and possession was confined to

those who fearlessly and honestly seek information

from the spirit world regarding the spirit-life; there would be good reason for the otherwise insensate opposition which the Christian and Materialistic classes have been, and are still making against such esearches. But the fact is beyond question, that a belief in modern spiritual developments has nothing whatever to do with inducing or controlling mediumistic conditions, or with rendering persons susceptible to spirit influence. Most of those who are mediums, or who have become convinced of the truth of Modern Spiritualism, were, up to the time of their conviction of its truth, strongly prejudiced against it by their religious training. It is true that the practice of Spiritualists, in sitting for spirit influence, does enable spirits to communicate with their friends in earth-life, by providing the conditions which are needed for them to do so, with facility. Where those conditions are not so afforded, in innumerable instances, mediumistic persons become the victims of evil disposed spirits, who could not have used them if they had been guarded and guided by those who naturally loved and desired to aid and protect them. Indeed it seems that the only safety for such mediumistic persons is to seek to draw around them those who can and will guide them for their good. If the visitation of these is rejected or opposed they cannot come, and the medium is liable to suffer the baleful influence of unclean and evil spirit malignants of superior power. Who are, and who are not, mediums, is most difficult to determine. It is becoming more less susceptible to the surrounding psychological influences exerted upon them by those in whose company or presence they may be. The general drift and tendency of spiritual phenomena go to show that the psychological power of individual man is strengthened rather than weakened by his transition to spirit life. If this shall prove true the only road to safety and happiness for humanity will be for us unitedly to exert all our influence to bring about such a radical change in the teachings of the world as will shut off the supply of demoniac spirits who return to earth to scourge

their perversely ignorant victims. This is the important lesson which the Pocasses tragedy teaches. May it be heeded and may the sacrifice of little Edith Freeman prove as potent for the salvation of mankind, from the spirit powers of darkness as the sacrifice of the Nazarine has proven to be impotent. Remember that it was no crazy Spiritualist or soulless Materialist who, in this instance, became the victim of those malignant spiritual beings, but a devout votary to a belief in vicarious and sacrificial atonement for sin. Heed! worse shall become necessary.

Editorial Briefs.

"Do you believe in Spiritualism?" This is getting to be quite a question nowadays. The Spiritualist can truthfully answer, "No!" The reason why a Spiritualist can do so is this, belief just begins where knowledge leaves off. The Spiritualist knows it to be true, and the truth will win at last.

PERSONS who never attended a dark seance for spiritual phenomena are generally prone to condemn it. Will such persons, or any others who oppose dark seances, explain why it is necessary, in the manufacture of Brussel's lace, that it must be spun in dark underground rooms? The thread for such lace cannot be spun in the light above

FROM the fertile region of Texas, there comes a pamphlet which has reached number six of the first volume. It is conducted by Charles W. Newman, who, with the assistance of Associate Editor C. T. Booth, produces a very entertaing monthly publication, under the title of the Texas Spiritualist. Terms \$1.00 per year. The present number contains articles of value to all Spiritualists.

"DAWNING LIGHT," is the title of a beautiful suggestive and symbolical engraving that ought to be in the house of every Spiritualist. As a work of art it is commendable. The picture represents the house and surroundings at Hydesville, N. Y., where the raps were first made that opened communication between the material and spiritual world. These pictures can be had at sixty-five cents each at

"PACIFIC COAST FREE THINKER."-This is the title of a paper recently started at San Francisco, Cal. It is published by the Free Thinkers' Association of that place, and is furnished to subscribers for \$2.50 per year. The religious world will regard the publication as blasphemus in the extreme, before which the New York Truth Seeker, Boston Investigator, must pale their insignificant rays. Such papers as these must of necessity increase in number and influence, so long as sectarian bigots, under the banner of religion, endeavor to enforce their views in opposition to the natural rights of the people. The Free Thinker is very bold and outspoken. It has the merit of being an open enemy to what the editors consider the religious shams on the Pacific coast and elsewhere.

THE New York Herald of each monday devotes considerable space to synoptical reports of sermons preached on the previous day. In looking over that paper of the 12th, inst., we could not discover any reference to the Pocasset tragedy, which has convulsed the evangelical world. But instead of meeting that subject, Rev. T. DeWitt Talmage, D. D. expatiated on the "Grandmother of Christ." Rev. necessary to their welfare and happiness, and leave Dr. Howland on "Prayers for the Dead;" Rev. them to any fate; but it has been wisely ordained Dr. Armitage on "The last tear;" the Rev. Father Maccready on the "Holy Ghost as a Comforter." The only reference to the Pocasset tragedy, that we observed, was published in the New York Star. This was from S. P. Putnam, formerly a prominent member of the New York Liberal Club. This admake headway against the selfishness which is the dress, entitled "Abraham and his Sacrifice," was delivered before the Philosophical Society in Brooklyn. He had no idea of setting aside the Bible, for it contained good things if one only knew how to search of truth, the whole truth, and nothing but get at them. He considered the whole story of the truth, and that we would not stop short of Abraham and the sacrifice as a a myth, a mere parits attainment. We very well knew that in the pursuit of that object we would have to encounter of man to find out what is right, and then do it. The Pocasset tragedy is the legitimate result of the on an important subject which they do not undermany a cherished delusion; and that we would orthodox presentation of the Bible.

THE residents of New Boston were recently excited because of the action of a Congregational parson. It seems that Esmond promulgate it, though we, for a time, may have to | Deming, and old and respected resident, who was not a member of church, but who was a moral, upright man, a kind husband and father, passed from time to eternity. The parson paid the widow a consoling visit, and said that he didn't believe that her husband could be saved. He also hoped that she could not bring up her little boy as his father had been brought up. The story got out among the people and they becaue indignant. The parson again called upon the widow, and wanted her to sign her name to a written denial which he had prepared. She refused, and he replied that he would denounce her in the puipit on the next Sunday as a liar. Her father stepped in and threatened to have him arrested if he did so. The parson backed down, made no mention of it in the pulpit, and at the last accounts peace was main-

> REV. MR. FAVILLE, of Fox Lake, Wisconsi 1, preached a sermon on Sunday evening, May 4 on Modern Spiritualism. He said:

> "The subject was one with which he had, to some extent, long been familiar and interested in; and while his personal experience, even admitting much of the claimed phenomena to be true, had not been sufficient to fully convince him of the reality of spirit communion—the actual converse of the living with the so-called dead—he yet decined he subject a momentous one and must reply to the uestion, "shall we investigate it?" YES! He would have it investigated scientifically, thoroughv. in all its various physical, philosophical and psyhological phases—in its social, moral and religious aspects. But he would have it investigated by competent experts, men of eminence and acknowledged authority in all the varied fields of human knowldge and research. Investigation by the ordinary nethods of the promiscuous circle or seauce, held mostly in the dark, he did not regard as likely to prove satisfactory or profitable.

> Dark seances are absolutely necessary for certain physical manifestations, which are designed, no oubt, to cause investigators at least to think. The world itself began in darkness, according to the Mosaic account of the creation, and so remained until the fiat went forth, "let there be light." Jesus himself said to his disciples, "what I tell you in the dark, that preach ye in the light." In this, he did not refer to his parabolical discourses. Very nearly all the spirit manifestations in ancient times took place in the night time. The world itself is dark to every human being, until the light of sense or reason begins to dawn. The reverened gentleman is possibly right in his estimate of promiscuous circles, but if he has had no evidence of the reality of spirit communion, he is unfortunate. There are two articles published in this number of MIND AND MATTER, written by men not very apt to be misled, who are philosophical enough to calmly investigate any subject of interest to mankind. We commend these publications to the attention of investigators in general, and Rev. Mr. Faville in particular.

Can Such Things Be?

WILLIMANSETT, Mass., May 12, M. S. 32. Editor of Mind and Matter:

In your issue of May 10, my attention was called o an article in regard to the treatment of Obsessed Mediums. Having experienced very brutal treatment by being placed in the Northampton Insane Asylum some eight years since, I determined to unmask the wrongs there perpetrated, should I ever live to get out. Although I am what is termed a sensitive. I feel that it was in reality no disgrace to be placed there, yet at the same time I can never advance an idea or do anything contrary to public opinion, without some one making the remark, "Another Insane Idea." Sometimes I resolve never to mention it, and yet, how can I keep from it when daily reminded of it by some poor creature who has been victimized in like manner.

Friends in the West have promised to aid me pecuniarily whenever I should start an institution for the help of poor mediums. There is money enough among certain classes who would contribute for that purpose, only put the right persons at the Would it not be well to solicit donations to start such an institution, placing the funds in the ands of the editors of MIND AND MATTER and the Banner of Light, until such donations amount to the requsite sum to start such an enterprise? Then appoint trustees, both male and femule, to have harge, who are responsible persons. Magnetic reatment will reach nearly every case of insanity, and the judicious use of eclectic remedies and proper food will turn out of asylums ninety-five per cent. of the inmates, thus decreasing taxes, and helping poor mortals to gain their own living, instead of remaining in asylums to put money in the pockets of a train of attendants and physicians phose only aim is selfishness.

While in the asylum a prominent "Universalist Trustee" told me I should never leave it until I gave up my mediumship and Spiritualism. I replied I should never give it up as I was a Spiritualist to the back bone, and they could kill me if they liked, I should remain a medium probably as long as I lived. Many attempts were made to put me out of the way, but kind spirit friends cared for me and I still live to do a good work, and shall hope to see monied men and women putting their shoulders to the wheel and donating such .sums as they can spare—remembering they are doing away with one f the greatest evils of the Nineteenth century, in clearing insane asylums, as conducted at the present

day.

I have let this matter rest longer than I should have done, on account of two partial sunstrokes in 1876, which unfitted me for all work until about the first of January, 1879. I feel this beautiful morn that the angels are doing their work as fast as they can, but we must have help from mortals in the form and money to start with. It would be but a short time before "Old Fogy" asylums would be closed, unless they adopted progressive means in curing the afflicted.

The worst treatment I received was from professed church members and young school teachers, not fit even to govern children. Ignorant themelves of the laws of our being, placed in a position where patients must submit to everything they said, even though the by-laws were broken in so doing. I was reduced from about one hundred and fifteen pounds weight to less than eighty pounds, and any person who understands the law of mediumship knows the more negative the more control. I begged for food to make me more positive and re-ceived a broken wrist, for this and other things which would lengthen my article too much for your columns. Shall be pleased to hear from parties interested in this move.

Yours, for humanity,

AMANDA HARTHAN, M. D. We commend the above most startling dislosure to the attention of our readers. It points to evils that must be remedied if common sense is ever to become the foundation of science.]—ED.

Spirit Manifestations of Ancient and Modern Times Compared.

This is the title of a forty-page pamphlet just issued by Joseph Beals, of Greenfield, Mass. The author was formerly superintendent of a Sunday School, and in this capacity became familiar with Biblical teachings. His investigations in Modern Spiritualism proved to him rather remarkable coindences, with the records of ancient Spiritualism as stated in the Jewish scriptures and in the New Testament. The narrative, prepared by Mr. Beals, is worthy of attentive perusal. It is plainly written, abounding with many interesting facts, and convincing to any candid person that there is little or no difference between Ancient and Modern Spiritualism. As a comprehensive summary of leading features in spirit manifestations, it will prove inter-

Spirit Communications.

Under this head each number of MIND AND MATTER will contain three or more communications from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-

tend to possess. [Edifor.]

Communications received through the mediumship of Alfred James, May 14th, M. S. 32, as taken down by J. M. Roberts as they were uttered.

Wild Cat, the Indian guide of the medium said "First one come here is a preacher brave," This communication followed:

GOOD MORNING, SIR :- Before being translated to the after-life, my faith was firmly fixed upon the merits of Jesus Christ to save. The question, here to be ask d, is, have I realized any such efficacy in the blood of Jesus. I answer no and yes. I have not found a Saviour in the sense in which Jesus is recognized here, but in those moral precepts that are accredited to Jesus I have it true. It matters little to me as a spirit how I am saved or how I reach happiness. I think that Jesus, or the person who wrote those precepts can be safely entitled to be considered a Saviour. Good precepts faithfully followed cannot help but benefit a man in the mor tal life, and promote his happiness in the immortal state. When all cares are past and the spirit has made proper atonement for all acts that have ever injured a fellow-mortal there comes a peace—a joy, that this mortal state knows not of. This is the true heaven and he who reaches this stage on the road of progress will find all, after that, become a source of untold happiness. I would not raise my voice against any man's belief, but I say awake for you are asleep when you fail to believe in spirit progression. You need not believe long, for you will soon have facts so strong as to drive away faith and cause it to die when you can have in its place the substantial truth. You cannot grasp that which is shadowry and distant.

I thank you for this opportunity to speak, and I hope that when you have passed over—in fact, I know—you will meet with many friends. You will sign me Dr. B. M. Palmer, Charleston, South Carolina. I was connected with an organization which was known as the Circle Church, a strange name you will say. It combined the ecclesiastical features of both the Episcopalian and Presbyterian church polity.

"Wild Cat" then said the next to come is a young lady-very weak and who would only be able to talk in a low voice. She has been some time in spirit life. She came coughing:

GOOD MORNING, SIR:-I am free, happy and full of health, but to day, in returning here, I feel all the weakness of my mortal state. In fact, I came here through my will. Although weak, that weakness only lasts while controlling the medium. I understood Spiritualism well, for even in the earth form I have often looked across into the Spirit-land

and have seen what I now enjoy. To my relations and many dear friends I would say, I thank them, and tell them that I am happy and at times near to them; and that I will communicate to them as often as I can. There are mediums in their midst if they would only devote the time for their development. You will sign me,

EVA E. GAGE, Columbia, Iowa.

["Wild Cat" said "she appeared to be about 18 or 20 years of age, and that she wanted her father to have the communication."

GOOD MORNING:-Well, sir, I quit this world in a hurry. Domestic troubles had driven me to desperation and I committed suicide. I was a relidists. I feel that no good can come out of this sudden driving out of the spirit; and I come here, to-day, more to caution those who are despondent to beware in time and not turn their hand against their own lives. In my communication, here, I was recommended to try it.

I could be more personal, but I do not wish to hurt the feelings of her who was the cause, by her dissipated life, of driving me to this life beyond. My conditions are neither fair nor bad. It will take me some time to work clear of the effects of having raised my hand asainst my own life.

You will sign me,
WILLIAM KINGSLEY, Providence, Rhode Island.

GOOD MORNING :- I never believed much in this Spiritualism. I ac ually thought it was Devil's work; but I am certain that although I am here to-day, that I am neither an angel or a devil. It has only been a short time since I passed over, and may, perhaps, it will astonish those who knew me that I am back so soon. But the fact is, I never gto very far away yet; and it is far easier for a man to re: u n from a short journey than a long one. There will soon be some demonstrations, I think, in my own ueighborhood, of a spiritual character, that will astonish many of them. In my condition in the after-life I am attached to that which I will not mention here to-day, but I cannot break-away from that attachment. It is a chain that binds me to these earthly conditions, and it will take time to wear this away; otherwise, I am happy and contented, and am very anxiously seeking to make a demonstration that I live amongst those who are dear to me. You will sign me,

B. M. CHAMPION, Mount Holly, N. J.

GOOD MORNING:—I wish you to place this in your paper, simply that it may be a word of encouragement for my old friends, from whom I have received much, for which I can return but little. In my spiritual state I am happy, and understand the way, well thanks to my earthly training. That I have been back and controlled, because I understand this, I intend, from time to time, to bring my mite of spiritual knowledge to benefit all those in Blessings be upon all, and may they cultivate

those grand spiritual influences and keep themselves from becoming contaminated by evil ones. I will now say farewell.

SOPHIA M. LEE, New York City.

Lectures, Mediums, Brief News Items, &c.

Spiritualism is progressing in English society in

The strawberry prospect in Jersey was never better than at the present time.

Night-frosts within the past week have more or less injured the young sprouts

General McClellan, Governor of New Jersey, has left Trenton and is now domiciled at his home in

Mary Ruggles, of Belleville, Ohio, stepped on a "parlor match," set fire to her clothes, and was fatally burned.

There was a heavy frost in the suburbs of Philadelphia, last Sunday morning, and also in the surrounding counties.

Mr. and Mrs. William Tebb, of London, will leave that city about the middle of July and pay a visit to the United States.

It is now said that the recent attempted assassination of the Czar was a "put up imperial job" to excite general sympathy, but it failed.

Dr. Justin D. Fulton, who was recently expelled from the New York Baptist Conference, and afterwards re-instated, resigned from that body on Monday last.

A recent tornado in South Carolina, demolished seven churches, while the court house and jail were not injured. It seems that some people cannot un-

Rev. R. R. Gabbert, a Baptist minister, of Pelville, Ind., hauged himself the other day because he thought he was a hypocrite and a deceiver and unworthy the confidence of the people.

The labor unions throughout the country and Canada are adopting resolutions in favor of the eight-hour system as the standard for a day's work, o go into effect on the 4th of next July.

Miss Laura E. Morgan, of Terre Haute, Ind., is still giving remarkable seances, new spirit forms occasionally appearing. This part of Spiritualism s getting to be more interesting than ever.

The Pope of Rome is reorganizing his Hierarchy,

inder the belief that his cause is progressing in the

United States. The establishment of the "Society of Jesus" will be more satisfactorily organized. Lecturers who desire to be engaged as speakers t the next convention, to be held in the coming June in Omro, Wisconsin, should address Dr. J. C. Phillips, Secretary of the Spiritual Association of

There is a dry inland basin in Arizona 130 miles long and 30 miles wide. Col. John C. Fremont suggests that if the waters of the Gulf of California be let into this basin there would be a great change in the climate.

A plague has broken out in ten villages in the Caucasus, and the mortality among the inhabitants is announced as terrible. In order to stay the lague there was a procession of "holy pictures" in the District of Gori, and prayers were offered for the preservation of the inhabitants.

The friends of Harry N. Evans, private physical medium, propose, for an indefinite period of time, to give him a benefit every Friday evening, at 415 McIlwain street. Strangers who want to see certain phenomena of a physical character will be admitted upon complying with the terms.

The new Constitution having been adopted in California, a suggestion was made to form a new political organization, to be known as the "Constitutional party." The workingmen, who voted for the constitution, have rejected the suggestion as they intend to conduct business to suit themselves, with out dictation from politicians.

Mrs. Bliss returned to Philadelphia on Tuesday, from Washington D. C., where her seances were largely attedded by distinguished ladies and gentlemen, all of whom were gratified, many surprised, and sceptics silenced, in regard to the return of pay another visit to the capital of the nation next

Kolb says it is impossible to tell when the four gospels were written. It has been ascertained that seventy-seven books were written, all equally venerated. Fifty three of these writings are not extant, although twenty-seven of them obtained canonical authority from the Council of Nice in the Fourth century. Here is a vast field for explora-

- At a meeting held on last Sunday, in Washington Hall, at Eighth and Spring Garden streets, in reference to holding a camp meeting, a committee on location was appointed. The State society will hold a meeting at ten o'clock this morning and two o'clock this afternoon, and two o'clock to-morrow afternoon, at the same hall, when a concert of action will be arranged to organize the camp meet-

Mrs. Hontoon, materializing medium, is stopping at the residence of L. F. Grant, in East Village, at Winsted, Conn. She has been giving seances with success in New Boston and elsewhere in the town of Sandisfield. This gifted medium has often been maligned by religious, secular and professed spiritualist publications, but they will have to take it all back, or remain in dishonor, the willing and unwitting perpetrators of fraud themselves.

Rev. J. H. Evans and Rev. J. S. White, two cler gymen, of Jackson, Tenn., had a desperate fight the other day, and they tried hard to send each other to heaven. Dr. J. W. Perkins dressed the wounds of Evans. The wounded minister repaired to the church in the vicinity and held a quarterly conference, and was, to the surprise of everybody, able to preach the same evening. The other reverend brother appeared at the same meeting as if nothing unusual had happened.

The German Spiritualists in Philadelphia are about to form a spiritual association, in which movement Dr. C. Bonn has already taken a very active part. Among the Germans residing in Phil adelphia there are many well-informed ladies and gentlemen, deep thinkers, logical reasoners and advanced Spiritualists. Dr. Bonn has already delivered preliminary lectures in English, as well as German, to effect the organization, and so far his efforts may be considered an earnest of success.

Acoustics.

WHAT IS A SPIRIT RAP? HOW PRODUCED?

CHELSEA, Mass., May 5, M. S., 32. MR. J. M. ROBERTS :- I have just read your paper, sent I suppose to solicit subscription, but my table is loaded down with papers that I cannot half attend to. It would be perfect folly to subscribe for more, but, as it happened, your paper did furnish me a solution of what seemed rather mysterious. The deacon and the Irishman story was a treat, and so was your argument in support of Spir itualism, vs. Jamieson. I think it the best argument I ever read, for Spiritualism, so I want to congratulate you for consummate skill and good sense. But not being a Spiritualist exactly in the line of your thoughts, and having been recently stirred up on that subject, I want to hit you a dig, shadowing forth a field of observation which, it seems, that neither you nor Jamieson have ever perambulated. I mean the application of science to the sub ject of Spiritualism. Jamieson has hit the mark, seemingly to me, on just one point, in the statement that the spirit phenomena do not prove the spirit existence of what is assumed; but he cannot go beyond that statement, and show it to be true. The facts are just as you put them, inclusive of the fact that the phenomena outdo reason, and are in no sense depending on it; so all of your logical deductions and impressions are strictly correct, and Jamieson is fully and completely defeated. But logical deductions do not make facts.

Your question, "Is modern Spiritualism true?" certainly can have but one answer, and that in the affirmative; but that does not present the difficult point at issue. Most certainly what is known of Spiritualism is and must be true; but there is a dark and troublesome doubt about what is guessed at. If you will put your question, "Is the leading assumption of Spiritualists true," I can furnish you an opponent who, I think, will be able to help you clear up the doubtful matters, so we will have to guess at little or nothing. Jamieson, though very able with reasoning, quite evidently does not know the real, natural negatives of the subject, and I have never seen them in print; but they will have to be attended to sometime, so I make you the sug-

gestion. Allow me to present you one real negative for illustration, and perhaps amusement. The raps are acoustic phenomena. Accoustic science gives us demonstration that there can be no sound without the concussion of two sonorous bodies. Now Spiritualism has to assume in the raps, that one of those sonorous bodies is a spirit. See to it well. Is there not something a little funny in that? Or how do you clear acoustic science? Clear it, and we shall know exactly what makes the raps, without assuming anything. In all other sounds, certainly, the two sonorous bodies are easily detected, and so they are in the spirit raps without assuming spirit agency, or the manifestations of human intelligence. Only the nomenclatures we give to the raps make the detection of intelligence possible from the raps; and the subject of reflectors of intelligence seems to be a subject that your Spiritual-

ists have not looked into. CARLOS TEWESBURY.

If our correspondent will please furnish us standard authority, in the science of acoustics, "that there can be no sound without the concussion of two sonorous bodies," we shall tender him a vote of thanks. We have, for many years, entertained an idea that sound may be produced, independent of two sonorous bodies.

Certificate. PHILADA., Pa., March 20, M. S. 32.

DR. Bonn-Dear Sir :- My wife was sick and hrough you she was cured, and we can truly say that you can announce "parturition without pain."
She had not a particle of medicine, and we recommend you as a great healing medium. You may publish this if you wish. Respectfully yours, B. A. THOMPSON, 3600 North Sixth St.

Who Shall Decide When Doctors Disagree? The above exclamation of a venerable lady while two physicians were wrangling over the case of an expiring patient, is strongly suggestive of present condition

Whether right or wrong in my views of the re lations existing between cause and effect, they are as much at variance with the religion and science of the day as were those of Galileo with the Storkey? and Surri's of his time. They believed and taught that our little world was the centre of the universe, flat and stationary. Galileo demonstrated that it is a revolving sphere. The leaders of thought on our planet, representing the religion and science of the lay, teach that cause and effect are distinct entities, he one sovereign, the other subject; the one unchangeable, the other ever changing, that a cause existed anterior to all effect, and that existence here and hereafter depends on a supreme ruler, or its

equivalent, the supremacy of spirit over matter. If this is true, spirit bears about the same relaion to matter that the master bore to his negro in the palmy days of slavery, the negro having no rights that the master was bound to respect. This belief, I contend, is the last expiring relic of belief in flat worlds, and for the benefit of humanity cannot too soon be buried with the belief in which it was engendered.

The assumption that an unchangeable being, or condition of being exists, is as false in conception as the effects of the belief have been fatal to human welfare. For evidence, see the history of the world and its present condition. If the organic law by which we exist as individuals may be taken as evidence, cause and effect are inseparable and convertible, all causes, effects of previous causes, all effects, causes of future effects, or, in other words, action balanced by reaction, is a universal law. Spirit and matter, so called, the positive and negative sides of each and all circles of being, or species. That from spirit to matter is as necessary in the production and evolution of higher from lower grades of being, as from matter to spirit, and if so, our friends who have passed to the other shore, are on the external or positive side of the same circle of being

that we are on the internal or negative. To this interchange of constituent elements there can be no beginning nor end. How easy to settle this all-absorbing question and bridge the chasm between Spiritualism and Materialism, by admitting what all nature teaches, that cause and effect, call them by any or all names used to designate spirits once embodied in earthly forms. She will opposites, are interchanging relations. All higher conditions of being derived from and a combination of lower ones, the double condition represented in the sexes, constituting the infinitessimal atom, or in Yankee parlance, this dual condition exists in he little end of nothing whittled down to a point, the sexes inversions of each other, each change of

species producing a change of sex. If the teaching is true that all things visible are he creation and subjects of a supreme invisible being, we have no absolute proof of any thing; all hings, to us tangible, are subject to the caprice of lespotic power. As a test question I would respect fully ask the advocates of supremacy to point to one particle of evidence drawn from the organic law by which we exist as individuals, that sustains the assumption, as during a life of nearer eighty than seventy years, in my present form, I have failed to discover it. More evidence and less argument is what the world most needs to-day.

J. TINNEY. Westfield, N. Y.

They Still Come—Spirits Continue to Confound Their Opposers.

FRIDAY EVENING, May 2, M. S. 32. A circle of six persons met at Mr. H. Gordon's residence, at 691 North Thirteenth street, Philadelphia. The conditions were good. After singing a few lines, a face appeared at the aperture in the cabinet. I was called up and my aunt appeared to me fully materialized, perfect in every feature and beyond doubt. I asked her if a friend present should see her. She consented and the lady came forward. She said she thought the spirit looked just like life. After a few minutes, Dr. De Young's wife came to

the aperture and called the Doctor up. He recognized her. They spoke a few minutes, when he called his sister up, and also his brother. The three stood there a good while talking with the spirit, she telling them that it was just eleven years since she passed to spirit life. Dr. De Y. said that is so and the change is a happy one.

Then a spirit artist came out on the floor, pointng at the pictures on the wall, which he had designed and painted through the medium, and talked Spanish, it being the first time he had spoken. He looked perfectly materialized.

Then there was chanting, as if a priest was reciting some Latin verses, and a female spirit, purporting to be the Empress Josephine, came to the door, and, parting the curtains, stood as if glad she could make herself known to all present. Tall and majestic in figure—a beautiful face—robed in the most perfect white gauzy material, with long train; she stepped across the floor the very queen she was. She gradually sunk into the floor and arose again, several times. But the most beautiful of all were my two

daughters, who came hand in hand together, standing in the door with curtains drawn aside, Maggie coming out and leaving Aggie standing before us all. They caressed each other by gestures and notions, just like they used to play together in childhood. They were dressed in perfect white and their faces were just like life; so much so, that I thought I had them again to keep. But like all the good of this life, it does not last long. I am sure it seemed to all present that the gates were left ajar, so that we could see our loved ones face to face. In your paper of this week the question is asked, "Are the angels coming to stay?" I am sure they will, if conditions are as they should be. Hoping you will read this and publish what you think best, I remain true to the cause and a friend to MIND AND MATTER.

MRS. E. J. WILEY, 528 Callowhil St.

Spiritualist Convention at Plymonth, Vermont.

EDITOR OF MIND AND MATTER: The Vermont State Spiritualist Association will hold their annual convention at Plymouth, on Friday, Saturday and Sunday, June 13, 14 and 15, 1879. It is confidently hoped that all speakers and mediums in the State will be present. The election of officers and other important business will come before the convention. It is thought best that the election of officers take place on Saturday, that it may not interrupt the proceedings at a later date. The Trustees of the Vermont Liberal Institute will hold a meeting during the convention for the transaction of business connected with that institu-

This will be the third annual convention held at Plymouth, and all are familiar with the surroundngs which make it a place of attraction for all Spiritualists, hence we deem it unnecessary to use any special urging to warrant a full attendance. The usual courtesy will be extended by the railroads and stages. Stages will leave Woodstock and Ludlow stations for Plymouth on the arrival of the mail trains. All are cordially invited.

Z. GLAZIER, Secretary. Gouldsvills, May 12, M. S. 32.

"At the close of the session at Battle Creek, Mich.,

tumbler of water containing two white pinks and a

Doubting Thomas.

carnation pink was exhibited to the audience as the result of a private seance held with Mrs. Simpson in one of the back rooms of Stuart's Hall. Among he audience was Mr. John Deshon, a well-known farmer and a gentlemen of large means residing in the town of Emmett, who rose to his feet and said he would give fifty dollars if Mrs. Simpson would produce before the people the same kind of flowers as those shown. The offer accepted, Mr. Deshon repaired to the stage, where he put Mrs. Simpson to the wonderful test before the large audience. Mrs. Simpson rolled the sleeve of her dress of her right arm to the elbow, put her right hand under-neath the slate, the tumbler of water on top of the slate, Mr. Deshon placing his right hand underneath that of Mrs. Simpson's, and placing it up against the underside of the table. After a few noment's duration Mr. Deshon pulled the slate out

from the table, and behold, the three pinks were found in the tumbler! The audience was carried away as it were, by a perfect storm of applause, and it was fully five minutes before order could be restored. Mr. Deshon paid his fifty dollars, and has, perhaps, learned ere this that the flowers were produced from some power that is difficult to conceive

VERB, SAT, SAP.

Though many months have passed since the advertisement of the well-known medium, Mrs. A. H. Robinson, who has so faithfully and acceptably served the public in her special calling for a period of twenty-three years, has been published in any Spiritual paper, she takes great pleasure through the columns of MIND AND MATTER, to say to her many friends and well-wishers, and those who may need or desire her services, that she is still at No 394 Smuth Dearborn Street, Chiongo, Ill., and ever ready as Dearborn Street, Chicago, Ill., and ever ready as heretofore, to do all in her power to bring relief to the sick, bind up the wounds of the afflicted, and answer all letters of anxious inquiry in the promptest manner

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium Healing Psychometric & Business Medium

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit guides are brought en rapport with a sick person, through her mediumship, they never fall to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it, is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case

of.
One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship. diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters \$3.00. The money should accompany the application to insure a reply.

BHE Hereafter all charity applications, to insure a reby Hereafter all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N. B.—Mrs. Robinson, will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

MRS. A. H. ROBINSON'S

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

During the years 1874 and 1875, Mrs. Robinson treated 6442 patients by letter, and over 2000, who called ed 6442 patients by letter, and over 2000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whom speedily recovered under Mrs. Robinson's treatment, without a change from the first prescription.

MRS. ROBINSON'S TOBACCO ANTIDOTE.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at her office. Sent to any part of the country by mail, on receipt of \$2.00 It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless. Send for circular and testimonials, 394 South Dearnborn St., Chicago, Ill.

ATTENTION, OPIUM EATERS!

Mrs. A. H. Robinson, the celebrated Spirit Medium, has been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in Spirit Life, who heretofore gave her the necessary antidote for curing the appetite for tobacco, and a hair restorative for bald heads One box of the remedy is usually sufficient to effect a cure. Price \$5 a box. Address Mrs. A. H. Robinson, 394 Dearborn Street; Chicago, Ill. Send lock of hair, and state how long used and the quantity taken, and Mrs. Robinson will diagnose the case, and furnish the Opium Remedy, which is now coming so extensively into use, and has already cured thousands of poor sufferers, one of which reports as follows:

Mrs. A. H. Robinson, 394 Dearborn Street, Chicago, Ill.—Words cannot express my thanks to you and the good angels for providing a remedy to free me from that tyrant—opium. I took the last dose a month ago. I have a little in the house but have no desire to touch it. I took about two-thirds of the box of remedy. For a few weeks I have been troubled with a female complaint that I had when I commenced taking morphine, but now begin to feel stronger and better. I think your medicine is just what it is recomended to be. I shall try to get others to use it who are in slavery as I was. Hoping you may be rewarded for the good you are doing. I remain yours,

AGNES VAN AERNAM,

Little Valley, N. Y., March 20, 76.

Mrs. A. H. Robinson, 394 Dearborn Street, Chicago, Dear Madam:—Words will fail me to express my gratitude for the great and good result you have effected, in curing my sister of that cursed babit of using morphine. The small sum of \$5 a box for the opium remedy (one box having cured her) is like no pay at all.

Your ever grateful friend,

T. W. GALLOWAY,

No. 581 Ada St., Chicago.

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JAMES A. BLISS—Developing and Trance Medium, 713 Sansom street, Phila. Developing circle every Tuesday evening, at 8 o'clock sharp. Persons possessing any mediumistic powers whatever, will find them improve by sitting in this circle. Any member of the circle desiring to develope the Materializing phases of mediumship, will be allowed to sit in the cabinet for that purpose and receive the benefit of the influences of the band of spirits that direct the manifestations through Mr. and Mrs. James A. Bliss. Admission 25 cts. None admitted free.

Dr. HENRY C. GORDON—Materializing and Slate Writing Medium, No. 691 North Tilitteenth st., Philadelphia, Pa. Seances every Monday, Wednesday and Friday evenings, at 8 o'clock; also Tuesday at 3 o'clock. Private sittings daily for Slate Writing tests and communications.

MRS. W. H. YOUNG-Healing medium through when we have the recommendation of the control of t

ALFRED JAMES—Trance and Test Medium and Medium for Form Materialization. Private Sittings at No. 1, rear of No. 635 Marshal street below Fairmount avenue. Materialization Seances at the same place every Monday and Friday evenings. Test and developing circle on every Wednesday evening. Mrs. E. S. POWELL.—Clairvoyant, Trance and Test Medium—No. 2594 North Ninth street. Public Test Circles on Monday and Friday evenings and Wednesday afternoon. Office hours from 9 o'clock a.

MRS. CHRISTINA B. BLISS—Materializing medium. For private seances and terms address, Jas. A. Bliss, office of "Mind and Matter" Publishing House 713 Sansom street. MR. AND MRS. T. AMBROSIA—1030 Shacka-maxon street, Clairvoyant, Trance and Test Mediums, Circles, Sunday. Tuesday and Thursday evenings. Strings daily. Friday evening circle at 2570 Frank-

Mrs. SARAH A. ANTHONY—Test Medium—No. 223 North Ninth st. Circles on Monday and Thursday evenings. Private sittings daily. DR. C. BONN—2129 North Eighth street. Healing and Developing Circle, Monday, Wednesday and Friday evening at 8 o'clock. Admission 25 cents. Extra tests; clairvoyant, trance tests, describe and

Mrs. GEORGE Trance and Test Medium No 580 N. Eleventh st. Circles on Tuesday evenings. Sit tings daily. MRS. FAUST, Test Medium, 936 N. Thirteenth St. Private Sittings daily from 9 a.m. to 5 p. m. MRS. PHOEBE GLASBY — Test Medium

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FIRST SPIRITUAL CHURCH of the Good Samaritan—At the Northeast corner Eighth and Button-wood streets, third floor. Speaking and test circle every Sunday afternoon and evening.

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SPECIAL NOTIČES.

JOHN WETHERBEE, Stock Broker and Dealer in Securities. Office No 18 Old State House, Boston.

Pennsylvania Society of Spiritualists. The thirteenth annual meeting of this society, will

The thirteenth annual meeting of this society, will be held for the election of officers and other important business which may be brought before the meeting, on Saturday, May 17th. M. S., 32, at 10 a. m. and 3 p. m., also on Sunday at 2 p. m., at Academy Hall, 810 Spring Garden street, Philadelphia. Spiritualists not only throughout this state, but in New York, New Jersey, Delaware and Maryland, and others are respectfully invited to meet with us, as our constitution does not confine its officers or members to this state, but to the friends of the cause everywhere. The friends expecting to meet with us will please consult with their friends in their section as to the feasibility of holding a camp meeting this summer in some locality hear the city of Philadelphia, so as to come prepared to take such action as may be necessary to meet the wants and desires of Spiritualists and their friends in the above named States; and if thought advisible to wants and desires of Spiritualists and their friends in the above named States; and if thought advisible to choose the proper officers and committees to make all necessary arrangements for the meeting, to conduct and to take charge of the same. We shall be pleased to receive letters from the friends as per above of such as cannot be with us so we may have their thoughs that we may reason together. We believe there are thousands of Spiritualists in this section of States who would be glad to have the opportunity to meet together that we may know each other and so meet together that we may know each other and so compare our thoughts and ideas, that we may be the more drawn together in brotherly love.

J. H. Rhodes. M. D., Pres., 6066 Vine st., Phila.

Joseph Wood, Sec., 1506 N. 7th st., Phila.

An Examination of the Bliss Imbroglio Both in its Legal and Spiritual Aspect; by Thomas R. Hazard. Price 15 cents. Can be had of JAMES A. BLISS, Office of MIND AND MATTER.

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ANNOUNCEMENT

THE VOICE OF ANGELS, edited and managed by spirits, now in its third volume, enlarged to twelve pages, will be issued semi-monthly at the Fair View House, North Weymouth, Mass. Price per year, in advance, \$1.50, postage 15 cents; less time in proportion. Letters and matter for the paper (to receive attention) must be addressed (non-paid) to the undersigned. Specimen copies free. D. C. DENSMORE, Pub. Voice of Angels.

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Fourth volume commences with May, 1879. From the North and South, the East and West, we have earnest words of approval. This being the only Spiritual Magazine in America, we propose to make it better than ever before and worthy the cause it advocates. The new volume will have several attractive features—the completion of the history of Modern Spiritualism; its Development in Rochester and Subsequent Growth. The continuation of the interesting Riography of Prof. S. B. Brittan. A new inspirational story by Mrs. Fox, entitled "Disembodied; or the Two Lives,"—first chapter in May number. A series of articles, also commencing with May, entitled "The Industrial Problem," by J. S. Loveland. Every number will have at least one illustration. With promise on our part of untiring effort, we ask our friends every

on our part of untiring effort, we ask our friends every where to aid us in extending the Offering's circulation.

OUR YOUNG FOR THE TREE OF THE OUT OF T OUR YOUNG FOLKS.—This department is specially idapted to the Home Circle, and is made deeply ineresting by several able writers. The OFFERING will be conducted independently, The OFFERING will be conducted independently impartially. Nothing looking to man's weifare will be deemed alien to its pages. Unrestricted discussion of all questions of humanitarian import, will be ever maintained by it. Offensive personalities and indelicacy of language will be wholly excluded. In its editorial conduct, the truth, beauty and utility of Spiritualism in its higher phases will be advanced. It will not in any particular be a sectarian journal, but broad, progressive, and liberal—will give fair and equal expression to all forms of thought. "And fair field and no favor" it extends to all. Above all things, it aims to be Liberal to be devoted to Liberatism in its broadest, most extensive application.

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The Offering and Banner of Light, one year postage paid, The Offering and Truth Seeker. The Offering and Mind and Matter, If you want the only Spiritual Magazine published in America, send for the Offering. Single copies sent, postage paid for 25 cents. Remit by Post Office Order, payable to the Publisher.

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181 Eighth St., (near Broadway,) **BANNER OF LIGHT:** THE OLDEST JOURNAL IN THE WORLD DEVOTEE

TO THE SPIRITUAL PHILOSOPHY. ISSUED WEEKLY At No. 9 Montgomery Place. Boston, Mass

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TERMS OF SUBSCRIPTION, IN ADVANCE. Por Tone
Bloc Months
Three Mont

Priginal Poetry.

IN MEMORIAM.

BY J. WM. VAN NAMEE, M D

The moon is high above the world to-night, In silver chariot in the placid sky; Her face is calm-so calm and white, And stars are in the ether high; The mountain peaks, so tall and bare, Seem resting 'gainst the ether dome. And cloud-specks, blue and snowy fair, From peak to peak now seem to wane

The tall trees in the valley green, Stand mute and silent in the night; The crystal stream that flows between, Reflects the moonbeams soft and bright; But he who loved such nights as this-Loved moon and stars and gentle wind-Who felt the transport of an angel's kiss; And left the world and friends behind.

And gone to dwell beyond the skies; His snow-white brow and ebon hair, Beneath the cold turf mouldering lies; His spirit lives where all is fair; He roams the plain of Paradise, 'Mid fields and flowers forever green-

No tears of sorrow dim his eyes .-

Upon his brow a crown of sheen And though we'll meet him never more, 'Mid scenes of earthly bliss below, Will join him on that other shore. When life's dark waters cease to flow, If we are true to bright trusts given By Him, our Father kind above,

Who rules all things of earth and heaven.

A God of justice, truth and love.

THE IMMORTALLITY OF THE SOUL

DR. THOMAS SHERLOCK.

Had it not been for philosophy there had remaine perhaps no footsteps of any unbelievers in this great article, for the sense of nature would have directed all right; but philosophy misguided many. For those who denied immortality did not deny the common sense of nature, which they felt as well as others; but they rejected the notice and thought it false, because they could not find physical means to support the belief, or thought they found physical causes effectually to overthrow it. This account we owe to Cicero, one of the best judges of antiquity, who tells us plainly that the reason why many rejected the belief of the immortality of the soul, was because they could not form a conception of an unbodied soul. So that infidelity is of no older a date than philosophy; and a future state was not doubted of till men had puzzled and confounded themselves in their search after the physical reason of the soul's immortality. And now consider how the case stands, and show far the evidence of such unbelievers weakens the evidence of

All mankind receive the belief of a future life. urged to it every day by what they feel transacted in their own breasts; but some philosophers reject this opinion, because they have no conception of a soul distinct from the body; as if the immortality of the soul depended merely upon the strength of human imagination. Were the natural evidence of the immortality built upon any particular notion of a human soul, the evidence of nature might be overthrown by showing the impossibility or improba-bility of such notion; but the evidence of nature is not concerned in any such notion, and all the common notions may be false and yet the evidence of nature stand good, which only supposes man to be rational and consequently accountable, and if any philosopher can prove the contrary, he may then, if his word will afterwards pass for anything, reject this and all other evidence whatever.

The natural evidence, I say, supposes only that a man is a rational accountable creature; and, this being the true foundation in nature o the belief rtality, the true no needs be this, that man, as such, must live to account for his doings. The question, then, upon the foot of nature is this: What constitutes the man? And whoever observes with any care will find that this is the point upon which the learned of antiquity divided. The vulgar spoke of man after death just in the same manner as they did of man on earth; and Cicero observes, that the common error, as he calls it, so far prevailed that they sunposed such things to be transacted apud inferos, quasine corporibus nec sieri postent nec intelligi; which could neither be done nor conceived to b done without bodies. The generality of men could not arrive to abstracted notions of unbodied spirits; and though they could not but think that the body, which was burnt before their eyes, was dissipated and destroyed, yet so great was the force of nature which was ever suggesting to them that men should live again, that they continued to imagine men in another life with bodies, having no other notion or

conception of men.

of the individual.

But, with the learned, nothing was held to be more absurd than to think of having bodies in another state; and yet they knew that the true foundation of immortality was laid in this point, that the same individuals should continue. The natural consequence then was, from these principles, to exclude the body from being any part of the man and all. I believe, who asserted any immortality agreed in this notion. The Platonists undoubtedly did, and Cicero has everywhere declared it to b his opinion. In habito (says be) te non esse mortalem, sed corpus, nec enim is es quem forma ista declarat; sed mens cujesque is est quisque. It is not you, but your body, which is mortal; for you are not what you appear to be, but it is the mind which is the man. This being the case, the controversy was necessarily brought to bear upon the nature of the soul, and the belief of immortality either prevailed or sunk, according as men con ccived of the natural dignity and power of the soul. For this reason the corporealists rejected the opinion; for, since it was universally agreed among the learned that all that was corporeal of man died they who had no notion of anything else necessarily concluded that the whole man died.

From this view you may judge how the cause o immortality stood, and what difficulties attended it upon the foot of natural religion. All men had a natural sense of a future life.

The difficulty was to account how the same individuals, which lived and died in this world, and one part of which evidently went to decay, should live again in another world. The vulgar, who had no other notion of man but what came in by their eyes, supposed that just such men as lived in this world should live in the next, overlooking the difficulties which lay in their way, whilst they ran hastily to embrace the sentiments of nature. This advantage they had, however, that their opinion preserved the identity of individuals, and they conceived them selves to be the very same with respect to the life to come as they found themselves to be in regard to the life present. But, then, had they been pressed, they could not have withstood the difficulties arising from the dissolution of the body, the loss of which, in their way of thinking, was the loss

The learned, who could not but see this difficulty, to avoid it, shut out the body as being any part of the man, and made the soul alone to be the per-fect individual. This engaged them upon endless disputes as to the nature of the soul; and this grand article of natural religion, by this means, was made to hang by the slender threads of philosophy, and the whole was entirely lost, if their first position proved false, that the soul is the whole of man; and it is an assertion which will not perhaps stand the examination. The maintainers of this position though they supposed a sensitive, as well as a ra-tional soul in man, which was the seat of the passions, and consequently the spring of all human actions; yet this sensitive soul they gave up to death as well as the bedy, and preserved nothing but the pure intellectual mind, and yet it is some thing surprising to think that a mere rational mind should be the same individual with a man, who consists of a rational mind, a sensitive soul and a body. This carries no probability with it at first sight, and reason cannot undertake much in its be

But, whatever becomes of these speculations there is a fur her difficulty which can hardly be got over, which is, that this notion of immortality and future judgment can never serve the purposes of religion, because it is a notion which the generality of mankind can never arrive at. Go to the villages and tell the ploughmen that if they sin yet their bodies shall sleep in peace; no material, no sensible fire shall ever reach them; but there is something within them purely intellectual, which after dark if he knows himself.

will suffer to eternity; you will find that they have hardly enough of the intellectual to comprehend your meaning. Now natural religion is founded upon the sense of nature; that is, upon the common apprehension of mankind, and therefore abstracted metaphysical notions, beat out upon the anvil of the schools, can never support natural religion or

make any part of it. In this point, then, nature seems to be lame, and not able to support the hopes of immortality which she gives to all her children. The expectation of the vulgar that they shall live again and be just the same flesh and blood which new they are, is justi-fiable on no principles of reason or nature. What is there in the whole compass of things which yields a similitude of dust and ashes rising up again into regular bodies, and to perpetual immortality? On the other side, that the intellectual soul shall be the whole of man, how justifiable soever it may be in other respects, yet it is not the common sense of nature, and therefore most certainly no part of

natural religion. But it may be worth while inquiring how nature becomes thus defective in this material point. Did not God intend men originally for religious creatures; and if He did, is it not reasonable to expect an original and consistent scheme of religion, which yet in the point now before us seems wanting? The account of this we cannot learn from reason or nature; but in the sacred history the fact is cleared beyond dispute.

If not Spirit Raps and Spirits, What Were They?

DEMONSTRATED FACTS ARE VERY STUBBORN.

Early on the morning of July 1, 1874, I retired to bed, in a large boarding-house at Atlantic City. The occasion of the visit was an excursion of the Color-makers' Association (of chemists) of the United States, to that healthful seaside resort. For several months there had been mysterious rappings within my hearing, but at times when it was not prudent to investigate the cause of them. The excursion to the "City by the Sea" afforded me an opportunity to consider any mysterious raps that might take place. Between one and two o'clock the morning above stated, just as I retired, sim-ply to take a nap, as I intended to arise at early laybreak, I had experience, which made an interesting episode in my eventful life, proving to me absolute communion with the spirits of the de-

parted. The atmosphere was exceedingly clear, the temperature very pleasant, there was not air enough to stir a feather. My pillow was placed so that I could look out of the window, at the comet, which was then low down in the northwestern horizon. In a moment after I got on the bed, or rather cot, a single rap on the window sill, within six inches of my face, attracted my attention.

I said, mentally, if you are a spirit make two

Two raps were instantly made. This response rather surprised me. A world of hought went through my brain in less time than it takes to write about it. In order to further penerate the mystery, I asked another mental question.

If you are a spirit give three raps.

Three raps were promptly given.
I began to think I really was in the presence of an invisible intelligence. Although I had doubts yet lingering in my mind, still I was willing to receive established truth, palatable or otherwise. To make assurance doubly sure, I propounded

still another question, mentally, it was this:

I do not know that you are a spirit, but if you really are one, give me a large number of raps. This was responded to by rapping on the window-sill at a rapid rate, at least one hundred and fifty raps, perhaps more, were made.

Not knowing how to further proceed, never having had any instruction, the mysterious rappings ceased, and the event was shelved in the storehouse of my memory for future use.

Now, after a lapse of nearly five years, I unlock that storehouse for the first time, to give this narra-

tive publicity. Here you have it for what it is worth.

Allow me to say that I was brought up in the nurture and admonition of the Lord, according to the faith of the Presbyterian sect. I regarded Spiritualism pretty much as St. Paul did the Christian sect. tians at Damascus, although I never was unmanly enough to persecute mediums physically, or deny them legal rights, but I did ridicule the "table tippers" and "spirit rappers," per-se as a body, in good round terms, as a delusion, and every way fanatical. condemned them without investigation. Herein I admit I was wrong, like many people of the present day, but since I became convinced of the glorious, consoling and invaluable truths of Spiritualism, for it is the pearl above all price, I have done my level best to promote the cause as an offset to my former actions, This is my way of atonement for the past. Experience alone is the teacher of Spiritualism. Faith, based upon men made creeds, obsolete. In the effort to become a Spiritualist. the novice will realize the maxim that strait is the road and narrow the gate that leadeth to

About a year after the occurrence of the event above briefly narrated, I was in company with a few others, in the presence of a young man, a stranger who had been developed a few weeks before, as a medium. He was a clairvoyant. The seance was interesting in many points. A spirit sister of mine was pretty well described as being present, and the medium said, "she tried to communicate with you by raps, but you did not seem to understand, or would not understand. She often tried to make you understand, but failed."

Nearly two years after this, while attending a rivate spiritual circle, of which I was a memberhe medium, a trustworthy young man, calling me by name, said: "A spirit calling herself your sister is here; she

away from here; she wants to materialize, walk across the room and tell you something she desired to tell you, just before she left the body; but she could not, as you were not present. She says if she materializes and walks across the room o you'so that you could recognize her, this would e positive proof to you of the spirit's return. I replied, such an event would be gratifying. The

circle was now arranged for materializing. The curtains of the cabinet raised, and the illuminated outlines of a female figure appeared handsomely dressed in white. The right forearm was held so as to hold up a white illuminated scarf; which draped in graceful festoons to the floor. The right hand was plainly to be seen, though not perfect. The form was about the size of my sister. This apparition remained about three minutes and

Cannot that spirit come again? I inquired. The medium, or his control, replied: "She says

she will try.' Presently the curtains parted or lifted and the form, more brilliant than before, appeared to view, but not sufficient to be recognized. There was evidence of attempts at becoming more perfect by an occasional increase in the glowing of the form. The control of the medium said, while the form was still in view: "That poor spirit is doing her best to make herself perfect, but has not the power;

but will be able to do so in four weeks." She says all she can do to-night is to pass from the cabinet as a spirit light. Presently a very brilliant ball passed from the cabinet, went half across the room, six or eight inches above the floor and

then disappeared, and was seen no more. Circumstances beyond control prevented the members meeting regularly for the intervening four weeks, consequently precluding the possibility of that spirit making another attempt to appear before

This narrative is based upon developed truth, and all of it can be verified by a dozen persons, excepting only that part relating the raps on the window-sill at Atlantic City. Bear in mind those raps were made without any visible medium being

If the above events did not take place through spiritual agency, under natural laws, will somebody explain the cause thereof? DON CARLOS.

An Irishman of Winsted, Conn., walking on the track of the C. W. R. R., near the old toll gate, above the Mad River reservoir, a few nights since, saw a ghost all dressed in white and as tall as a house. He rushed at it and it dodged around him. Running back in abject terror to the house of Chas. Dolphin, burst through the door and fell down nearly dead with fright. He remained at Dolphin's all night but could not be persuaded to go to bed. Whether he saw a ghost or not there is one Irish-

A HARD NUT FOR MATERIALISTS TO CRACK.

BY JOHN WETHERBEE.

I see Mr. Jamieson wants "absolute proof," and argues the question on that ground. A man would be safe with that qualification, in taking the negative side on most of the world's settled questions. 'Absolute proof," outside of mathematics, is not easily maintained. If I was discussing the question with such an opponent, I should throw a fact of my experience in his way, and though I am not discussing the question and do not propose to, I will throw the fact into your columns as good moding metter without reference to the question reading matter, without reference to the question recently discussed, but the lookers-on can see how easily such an experience would squelch that ma terialistic brother; in his argument he would find himself in a cul de sac. To be sure, he might say, he did not believe the fact or circumstances; he might say, 'I was mistaken;' very likely he might demand repetition of it in his presence. The soldiers said to the crucified, "come down from the cross and we will believe in you." It did not appear in that notable case as though the belief of th diers was worth the trouble, and it is very likely the opponent in this case, could not be accommodated; but I relate the incident as a fact, knowing it to be one, and being one, "it's as "absolute proof" of the existence of spirits after the death of the body, and that they hold communication with us, as there is absolute proof of anything else that

science has demonstrated to be true.

She handed me a long piece of paper; on it was written a string of letters which made a message that was addressed to me. It was a very definite message, not a glittering generality. For alone in my room, and for a special purpose, I asked of the circumambiast air (feeling that if spirits existed, they were as likely to be in my surroundings as anywhere else) that my loved and lost would send me this message. I, repeating it, am writing it also, using an old family bible as the writing desk, and this was the message that she (my wife) handed to me, as I have stated—no living soul knew that I wanted such a message, and I had never seen a medium in my life, and I was a Parkerite and a materialist in my religion and my habits of thought.

This unexpected, conclusive, remarkable fact, astonished me. I have learned since that there is a spirit intelligence concerned in influencing me to that act and consummating it, and thus making me one of the faithful. But the details of that is not the fact that I propose to throw into your columns, and as a squelcher for Jamieson, but the following one. Says I to my wife with the duplicated message just handed me, in my hand, where and how did this come? at Mrs. Hayden's, the medium It was Saturday, towards evening, I at once visited her, made an appointment for Monday giving my name as Johnson, and went at the appointed time. This was new business for me, I did not know what to say when I entered the room, and the medium said, "Would you like to talk to the spirits; the room is full of them? and I said I would; she said "go to the table and ask any questions." I did so, and was careful to give the table a shove, for fear of any connections or contrivances. She said that was right; set the table wherever you choose. I then asked, "Is anybody here who knows me?" and the answer was "yes," by three raps, made by no living person, for Mrs. Hayden was sitting on a sofa, a yard or more away from the table. I then asked, "What is my name?" and by raps, John Weatherbee was spelled out. The seance began to be interesting, for I was only known there as Johnson. "Who is it," says I, "who is talking to me," and the reply was in the same way: "Susan Gibson." I did not know any such person, so I said, "Where did you know me?"

I had reasons for remembering Providence ten years ago; first, my sister who married a Providence man, commenced her married life there about ten or eleven years ago, and I was so pleased with Providence and its society, that I visited about every week, the whole summer. So continuing, I said, "Do you know my sister, and what is her name?" I was expecting the name of Adeline, who had died about two years before; my other and married sister, who was alive, was named Sarah. The raps gave the letterse, l, i, o, t. As the first three letters came along, I was expecting it to be Elizabeth or Eliza, which, of course, would have been wrong, but the o, t, proved to be unexpectedly right, for Sarah's name was Mrs. Elliott. Now notice how free this communication was from "mind reading," the spirit spelled Elliott, "Eliot," as the name is usually spe'led; it sounded right, but looked wrong, but the wrong spelling was a good test, showing that the invisible had a mind listinct from my own, then said, "I mean my dead sister, not my living one, and the raps then spelled out Adeline.

and the reply, in raps, was "Providence." "When was it," said I, and the raps said "about ten years

I did not know who Susan Gibson was who seemed to be then communicating with me, and I could not call such a name to niv recollection among the pleasant friends of that city. I afterwords concluded, on good grounds, that she was a domestic, by the name of Susan, in my sister's house, at the period when Adeline was living and staying there, and I was a weekly visitor, as I have already stated. How natural then, for this domestic, in giving the two names, should say Mrs. Elliott when speaking of her mistress, and Miss Adeline, when speaking of the visitor—the Mrs. and the Miss being naturally omitted, as superfluities in alpha-

etical communications. The sitting was very protracted and much in teresting matter was given. It is hardly worth while to go into the details. I have stated the circumstances of Sarah and Adeline briefly, and throw it out as a spirit communication. I think your readers will be interested in it, and those who know me will believe it a true statement, not only that I think it true, but that I am no fool, and therefore know it to be true and no trickery connected with it. I offer the incident, as related to Mr. Jamieson as "absolute proof of the existence of spirits after the death of their material organ-

Of course, as I have said, Mr. Jamieson can make but one answer, and that will be, "he don't believe the statement," or that "I was deceived in some way." If he admits the fact as stated, he must admit the affirmative; if he doubts it, as he probably will, from his own lack of such experience, it is all the same to me, and I have no pearls for him, and this side issue for him is only incidental—the statement in this article is for your readers who will of course, draw their own inferences.

I am never disposed to discuss the truth of Modrn Spiritualism with a disbeliever, for I look upon it wholly as a matter of experience, not of argument. Argument never would have made me a Spiritualist; I am a Spiritualist from my expe-

The Ethics of Spiritualism.

I send you herewith a slip from MIND AND MAT-TEROf a few weeks ago, that I think well worth reproducing in the Age, and I hope it may be read with care and thought. The subject "Ethics of Spirit-ualism," is one that just now ought to interest Alliance readers, for after being so thoroughly stirred up by opposers and exposers of Spiritualism, I think t would be well to quiet the nerves, settle down to sober thought, and try to learn what Spiritualism is and what it teaches, so that we may act understandingly in accepting or rejecting. I am certain that no one but an ignoramus upon the subject or basely dishonest person would stoop to make or re-peat many of the assertions that have been slept over and maliciously hurled at us for the past week by so-called exposers and opposers of what, to the well informed and truth-loving, is the grandest and divinest philosophy now appealing to human mind for acceptance. I am glad to have the water strred even by such crooked sticks as Rev. Braden; for he called attention to the subject, and his grossly unjust and untruthful presentation of the subject will nake, in the end, more friends than enemies, and as he is evidently working simply for the pay, I don't know but Spiritualistst ought to turn in and help our orthodox friends in paying him; for he is certainly, all unwillingly, doing us a great service. I hope he will come again after he ascertains what you do believe up there anyhow, so he will know

what he is blowing at.

I suppose my extract from MIND AND MATTER will find a place in your paper, and I want to speak a good word for that worthy paper. Among all our good and ably edited Spiritual papers I find none that suits me better than MIND AND MATTER. Surely every medium ought in justice to subscribe for it at once; for it is their most able advocate and defender. The sworn enemy of all fraud, whether practiced by mediums of so-called exposers.--S BIGELOW. - Independent Age, Alliance, Ohio.



"Why, Rover, I'm surprised at you! I've got too many things to do. To waste my time in play, so now You needn't come with bow-wow-wor To tempt me. It is time you see, For papa to come home to tea: And I must warm his slippers and His dressing gown, you understand!

HOW MAUD KEPT WATCH.

"You cannot help me, ha-ha-ha! What vain old things some doggies are You'd go to sleep before the fire! You do not know what folks require, When they come home all tired at night. I'm papa's girl. I know what's right, I'll keep a bright look out, you'll see, Till my papa comes home to me.

"For it would hurt his feelings so, If no one watched for him you know; I wouldn't trust you Mr. Rover, To watch for him. You just go over And lay down there till I am through, O dear! I've got so much to do! For mamma said she'd trust to me, To welcome papa home to tea.

"There, now, lie rest in papa's chair, There is a half an hour to spare Before he comes. O. Rover, dear, Isn't it nice and warm in here? Do you feel sleepy ?-well I knew There'd be no use in trusting you. wish my papa-mamma said--" Down dropped the curly nodding head.

And over eyes so soft and blue, Down dropped the golden lashes, too, While very quiet grew the room, Fast filling with the twilight's gloom. And thus the minutes hastened past. Till-some one's step was heard at last; But it was Rover don't you see? Who welcomed papa home to tea

-Wide Awake.

Hodge-Podge Museum

BY B.

Dick! Dick! Where are you, Hickory, Dickery Dock?" shouted Alice, as she ran through the gar-den hunting her brother, She had been everywhere in the house looking for him, but no Dick could she ind, which she thought rather funny, as it was nearly dinner time, and he was usually apt to be near the dining room at that time. So out into the garden she ran, and as he was not there she went on o the stable, where they had one room in which they kept all their treasures. It was work-room and play-room too for Dick and Alice, and many a haphour they spent there. Sure enough, there she ound her brother as she burst open the door, shouting, "Hickory, Dickery, Dock!" "Oh, Allie!" laughed Dick, "how you frightend them! The clock struck one and down they run,

hat time, certainly."
"Dick! where did you find the pretty little dears?" For there he stood, watching in perfect delight, two little white mice which Alice had never is there was a pause. "I was keeping them to surprise you this afternoon. I just ran up here to put

hem out of my cap into a safe place until after din ner, and they are so cunning I had to stop a minute o look, and then I forgot to remember to nut them lown; then you came, and surprised me as well as ourself." "But who gave them to you, and are we to keep

hem?" asked Alice, eagerly. "Yes indeed we are. Tom Moore gave them to me. He said they have ever so many, and if I wanted these two he would be very glad for me to have them. Allie, if you will help me lift down that old box, we'll put them in and cover them up until we have time to make a better house for them.'

Quickly as they could, they arranged a temporary nouse for their pets, and put them safely in it, talk ng so eagerly that they did not hear the dinner-bell ing. Every animal was a delight to these children They had cats and dogs, guinea pigs, squirrels and oirds, a strange medley, but each one was loved, and named, and well cared for. Suddenly they remembered the time, and ran quickly down stairs and across the garden, bounding into the dining-room full of the important news

hey had to tell. "Quietly, quietly, my children," their mother uggested. "But oh, mamma! You never saw anything so peautiful," cried Alice, "and it would have made

you laugh if you had seen how scared they looked when I opened the door."
"I do not doubt they did," replied her mother, but your hands and faces need attention before you sit down. "Yes, mamma," and upstairs they ran. Soon they

were back again, as hungry as possible, and rather in a hurry to return to their "museum," as they called their play-room. It was a museum indeed with its animals, dead and alive, fishes and birds toys old and new, pictures and books; for their father and mother let them have there anything they wanted, for their amusement, always, how ever, making it a rule that things must be kept in some kind of order, and that all their living treasnres should be well cared for.

After dinner Dick and Alice had a short whis pered conversation, which resulted in Alice's going o the library to write a note, which she carried to the kitchen on her way to the "museum," and gave to one of the servants to take to her mother. The note read thus:

"Complimentary Ticket! Grand Exhibition at the Hodge-Podge Museum this Saturday Afternoon at 5 o'clock. Latest attraction at this most delightful resort "Two White Mice! "You are politely invited to honor us with your

presence, and please bring your family. 'Mr. and Mrs. Hickory, Dickery, Dock, Prop's." After giving Mary her note, Alice hurried after Dick, and the next two hours were spent in fixing comfortable home for the mice, which they named "Tim" and "Tiny," and in aranging everything in the room, so as to show to the best advantage. They decorated the pictures with evergreens, and dressed themselves up in some funny old dresses their nurse had made for them to wear on such occasions. At five o'clock promptly they stood at the door ready for their guests, who soon arrived. They received them with much eagerness, and escorted them to the different boxes and cages where their pets were, telling them their name, ages and various characteristics; and were entirely satisfied with their raptures over everything, especially over Tim and Tiny, who were placed in the most prominent position as the greatest strangers, and who were pronounced the finest specimens of mice the

When they stopped before the parrot's cage, she exclaimed: Welcome, ladies and gentlemen!" which made everybody laugh. Altogether the exnibition was a great success. At the close Mr. and Mrs. Lea thanked Mr. and Mrs. Hickory, Dickery Dock, in the name of the whole party for their delightful entertainment, and invited them to take tea with them that evening. Of course they were charmed to accept the invitation, and told them they would come with pleasure as soon as their children were safely in bed.

guests had ever seen.

Keep conscience clear then never fear. Giving is as much spiritual as praying. Life, as it passes along, bears us home to God. He is rich who is poor enough to be generous.

A Remarkable Picture.

SUGGESTING THOUGHTS WORTHY OF CONSIDER-ATION.

During a previous visit to Washington, the writer o'tained possession of a small photograph, produced in a very singular way, strongly indicative or spirit-interposition. Having on this recent occasion secured some further details relative to its production, I feel moved to lay the account before your

I have been for many years acquainted with a Washington lady of marked intelligence and strict truthfulness, who has been at times subject to unconscious trances, in which she is made a medium for interesting spiritual phenomena. As she occupies a somewhat public position, she does not care to have the possession of this peculiar faculty known, except to a few intimate friends. I cannot therefore give her name, but for the purposes of this narrative will call her Miss A. In her trances she is often controlled by a very intelligent spirit calling himself Dr. W-

In former years, I have had many interesting interviews with this spirit, who always appears conscientious and truthful, and he has frequently given medical examinations and valuable advice to the lady's friends.
On one occasion, some time since, this Dr. W-

while holding control, requested the friends of Miss A. to induce her to go to a certain photographer then in Washington, who was reported to have taken spirit-pictures in some instances, saying that if she would do so; he would endeavor to give his likeness. She consented, and was accompanied to the photographer's rooms by a gentleman friend, with whom I am acquainted.

When about to take her seat before the camera Miss A. was suddenly impressed to ask the artist if she might not be allowed to sit until her own image should become entirely burnt out upon the plate, as she did not wish to have it appear at all, but only that of the spirit, should one present it self. The artist remarked that he had never taken a picture in that way, but she might try it if she She sat for several minutes, as she thinks, and

when the plate was brought out (it was an ordinary ferrotype), behold, to the astonishment of all, "no trace of her likeness was upon it, but in its place, on the centre of the plate, was the picture of a man with a full beard!" This was as clear and bright as photographs of that class usually are. There was one puzzling thing about it, however.

The hair and beard had a quite gray appearance, as if denoting age, while the face was plainly that of a comparatively young man. At a subsequent entrancement, the spirit declared that the picture was a good likeness of himself, except that the hair and beard should have been black—the gray appearance being caused by some action of the light which could not be controlled.

Neither Miss A. nor any of her friends had ever known this Dr. W—— in the body, and hence could not identify the picture. But a singular corroboration of the spirit's testimony as to its correct ness soon presented itself. Miss A. and her sister took apartments in a house occupied by a family in which was a young girl of four or five summers. This child was very delicately organized and sensitive, and it was not long before the mother consulted the sisters in regard to some strange pecu-liarities manifested by the child. Like the one spoken of previously, she often claimed to see persons in the house when the mother declared there was no one there; and insisted that other children came and played with her when there was no other child about!

As in the other case, the mother, knowing nothing of mediumship, feared her daughter was becoming addicted to telling falsehoods, or was hallucinated by a too lively imagination, and she anxiously asked advice as to whether she ought not to correct these tendencies by the application of Solomou's method—the rod! She was advised to take no such harsh measures, but to study the case, and to ascertain if there was not some reality to the child's perceptions. In the meantime the sisters became acquainted

seen before. "Oh, Dick, may I touch them? When did you get them? Who gave them to you? Why didn't you call me to look at them?"

In the meanting the sisters became adduanted with the little girl, noted her conduct, and were much pleased with her simple and artless ways. One day, while she was in a room with Miss A., she the next room, where the sister was engaged, exclaiming, excitedly: "Who is that man in there with Aunt H-

(a name by which she had learned to call the "Oh, there is no one there that I know of," wa the reply. "Yes there is!" she insisted. "I saw him standing right close to her chair."
"Well, perhaps it is Dr. W——," (beginning to

suspect the truth,) "but you need not be afraid of him; he is a good man, and likes little girls." The child was pacified, and soon went down stairs to her mother. Miss A. now bethought her of this photograph, so curiously obtained, and thought perhaps if it was what it purported to be, and if there was any

reality in the child's perceptions, she might recognize the likeness. So, placing the picture where the little girl would be likely to see it on her next visit to the room, she awaited the result. The next day the child came again, and without any reference being made to the occurrence of the previous day, or her attention being called to the

picture in any way, her eyes fell upon it, and she at once exclaimed: "Why! is that Dr. W---? It looks just like the man I saw standing by you yesterday!"

Could a better identification be asked for than that? I have this picture before me as I write. It has faded somewhat, but still its features are distinctly discernible. Am I not justified in considering it a remarkable production, and a pretty conclusive evidence of spirit interposition?—Banner

How to Begin.

of Light.

Gerald Massey gives the following advice in regard to beginning an investigation of spiritual phenomena: "The simplest plan is to form a circle, in the dark or dimly-lighted room; sit round a table; be in earnest; set no traps, and tolerate no tricks. Singing assists, so does prayer, 'uttered or unexpressed.' If raps be heard, some one should call over the letters of the alphabet, and put together those at which the raps occur. If communication be established, do not expect 'revelations,' nor begin by imposing test conditions to prove the personal identity of the communicating intelligence First, be sure of the raps as an abnormal fact, and, register mentally just what does take place The fact, is the revelation; make what you can of it. Should more startling manifestations ensue, call in and consult some one who may be familiar

DOMESTIC RECIPES.

MARBORO PIE .- One pint of sour apple stewed fine or soft, three eggs, one cup of sweet cream or milk, sugar to taste; flavor with nutmeg and lemon: cover with a good crust.

HOME CUP CAKE.—Two cups of sugar, one cup of butter, one cup of milk, three eggs, three tablespoonfuls of cream tartar, one of soda, flour to make it proper consistency.

To CLEAN CLOTHS .- The best way is to steep them in warm water for half an hour, then use borax soap, rubbing it freely on the most soiled parts, finally washing well with very hot water. Afterwards rinse in cold water.

SPONGE CAKE.—Four large eggs, two cups of flour, two cups of sugar, even full; beat the two parts of the eggs separate, the whites to a froth; then beat them together, stir in the flour, and, with out delay put it into the oven.

To CLEANSE GLASS GLOBES .- If the globes on gas fixture are much stained on the outside by smoke, soak them in tolerably hot water in which a little washing soda has been dissolved. Then put teaspoonful of powdered ammonia in a pan of ukewarm water, and with a hard brush scrub the lobes until the smoke stains disappear. Rinse in clean cold water. They will be as white as if

APPLE PUFFS .- Pare and core the fruit, and either stew them in a stone jar, or bake them. When cold, mix the pulp of the apple with sugar and lemon peel shred fine taking as little of the apple juice as you can. Bake them in a thin paste in a quick oven; a quarter of an hour will do them, if small. Quince marmalade or cinnamon pounded is an improvement.



"A little nonsense now and then. Is relished by the wisest men."

MATERIAL CONUNDRUM.—Why is the trade of a carpenter an unhealthy occupation? Ans. Be-cause nobody ever saw a carpenter who was not a-nailing man.

SCOTT FREE.-Col. Thomas A. Scott, President of the Pennsylvania Railroad Company, is now in Egypt. He writes that he is almost "scott free"

JUST THE DIFFERENCE.—If the young and good

die early, the old and bad dye late, and in this respect the naturally grey-haired veterans are like the RHETORICAL FLOURISH.—First class Freshman

in rhetoric—"Give me a metaphor in medical "When a man gets a cold, he should take care of himself lest he might get the ammonia."

BAPTISMAL GLORY.—At a colored baptism near Litchfield, a few days ago, one young damsel on reaching the bank, after being "dipped," began to jump and yell, and it was with difficulty that she was kept from jumping into the water again. She shouted: "Bless God, I'se got it all over me, frew me and behind me. Bless God, I say. Put me in

WAYSIDE JOKE.—The railroad train was in the station. Presently a first-class specimen of John Bull put his big, round, red face out the window, and observing an Eastern Shore darkey sauntering along the side of the car, said to him, "Aw, look 'ere, fellah, what har we, haw, wait-

"Jus' for de train to start, I 'spec' sah." The interlocutor drew his head in as suddenly as a surprised land turtle.

REPAIRS VS. DAMAGES.—Pat Finnegan was a witty son of the Emerald Isle. On one occasion he was knocked down and badly injured by a railroad train. Still his wit did not forsake him in that severe trial in his eventful life.

"I'd sue the company for damages, they're rich and will pay," said one of the persons who was assisting him to an hospital.
"Damages, is it?" No, no, be jabers; I'd rather sue them for repairs."

A SPIRIT CONUNDRUM.—A little child spirit, at a recent seance, propounded the following con

"Why is a spiritual medium like MIND AND MATTER, or any other good newspaper? It was amusing to hear the responses of the mor-tals, and finally they gave it up. The answer of the spirit was; "Because there should be one in every house."

'TIS EDUCATION, ETC.—"Papa," said a bright little fellow of five summers, "what is a veto you were reading about this morning?"

"A veto, my son, is only a vote turned inside "Thank you, papa; then sissy's doll, that had all its insides pulled out the other day, must be a The father peered over a pair of cancer producing

application made by his hopeful boy. WHAT IS A MOTHER.—"I want something to eat; why don't you give me some bread and butter and lasses?" ejaculated a little four-year-old to his mother.

nose glasses, smiled somewhat, and wondered at the

"Wait, Charlie, and you shall have your supper "But I want something to eat now, I'm hungry." "Well, wait sonny, and you shall have a good The hungry litle fellow's eves were now suffused

with tears, and he said, half sobbing, "I jus' b'lieve you're only a step mother." EARLY IMPRESSIONS.—Charles Augustus was a fine intelligent boy. His mother gave him a good moral education, and the early impressions on his mind lasted him through life. Among other things he was educated never to curse, or wish anybody in the lower regions, but rather, under any circumstance, to wish them in the upper sphere. This seemed to be uppermost in his mind. I wish you were in heaven, was one of his most familiar phrases. One day he was hastening to the cars,

train started he ran against a post.
"I wish you were in heaven," said he, in hurried accents, as he pushed onward. "Dat am good wish," ejaculated an Alabama darkey, "kase if it be put dar, dat man will nebber run 'gainst it, shuah.'

and in his hurry to get into the depot before the

RUSTIC COURTSHIP.—Wall, I'll tell ye how it was. You see I was courtin' Sally Jones, as putty a gal as ever riz a potater out of the yearth. Wall. I'd never kissed her till the other night, and I wouldn't done it then, only I thought I oughter. Here's how it war done. "Sally," says I, "gin a feller a kiss, won't yer?" Lord how my heart beat, and something riz in my throat. "I won't," says Sally, and her face got as red as a September tomat. "I'll take it, then," says I. "Do, if yer dare," says she. So we went at it. Now, I tell ye she's putty strong, and we hitched together, and then we went at it, rough and tumble. O, Jerusalem! didn't we squirm—wasn't there an awful squelching of starch collars, cravat and bosom—didn't her long hair come down-why, it came down like a flood on Squire Brown's dam, carrying away half dozen combs, a hull handful of pins, and them what chu callems. Wall, we got most out of breath, but she fit fair, and presently her arms dropped down, she sank, swoonlike, on the sophia, her head flopped back; oh, Jerusalem, didn't I take them ar kisses; wall. I tell you, if you'd been anywhere near; you might thought that a hull regiment of spruce been bottle corks had flew out. Jus' consider a hawk

LIGHTS AND SHADES OF MARRIED LIFE. -- He had started in the cars, and had been gone four days. On the fifth day, his wife, now beyond the middle age, went to the postoffice delivery and asked if there was a letter for her. The clerk looked over the list and handed her

pouncing on a robin—I say no more.

seal, sat down by the window-sill and began to "Good soul; he calls me his darling pet;" now that's good, "he's a love of a man." She kept on reading a few more lines, when she said. "And he misses my society very much, and

one. It was from her husband. She broke the

wishes I was only along with him. Kind, devoted creature he is, to be sure.' She reached about half way down the page, and again she spoke, "And he calls me his sunbeamhis guardian angel." At this stage of the proceedings, the anxious and deeply interested wife almost slipped from her seat on the window sill, but she climbed upon it again, and turning the leaf of the

letter over, mused upon the following distressing "I've lost three pounds of flesh worrying about my health or my absence from you." He's just a dear, loving old darling, that's what he is. She now reached the top of the next page, and exclaimed, "Going further East, eh! and will be

gone a week or ten days."

Further down the page she read, changed color, and becoming excited, growled out:

"Met that red-headed widow Jones in the cars, eh! Wonder if he told her he was married? I'll soon see about that-don't believe he did." She now got down to the P. S. Don't know

when he'll come back-trains not running great press of business. I'll see whether he's not coming back-I'll let that red-headed-here, boy! come here, quick! Where's the telegraph office?
Crumpling up the letter in her hand, and ramming it into her side pocket, she ran across the street, attracting general attention. She made out a dispatch, what it was, was more than a fellow could find out, but the way the clerk looked one might suppose it was doubtful whether or not the battery was positive or strong enough to sand it on